CATHOLIC · ACTION ·

ol. XVIII, No. 12 December, 1936

Report of Bishops' Annual Meeting

Digests of Annual Reports of Bishops
of the N.C.W.C. Administrative Board

Affiliation of Lay Groups With N.C.W.C.
A Statement by the Bishops of the United States

Bishops Ask Prayers For Church In Spain

Lessons of the Encyclicals
Pointed Out by N.C.W.C. Administrative Board

"Marriage and the Family"
N.C.W.C. Study Topic for January

Our Common Catholic Interests:

1936 Activities of the N. C. W. C. Evaluated by Administrative Bishops—Monsignor Corrigan Honored by Hierarchy at Installation as University's Rector—N. C. W. C. Joins With C.P.A. Officers in Planning 1937 Convention—Bishops Supply Aid in Judging the Morality of Motion Pictures

Month by Month With the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE
NATIONAL CATHOLIC WELFARE CONFERENCE
:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

VOL. XVIII, No. 12 DECEMBER, 1936

OUR COMMON CATHOLIC INTERESTS

WE ARE sure all members of the N. C. W. C. family and other readers of CATHOLIC ACTION will realize the importance and significance of the contents of this issue of CATHOLIC ACTION devoted as it is in the main to a resume of the activities of the National Catholic Welfare Conference during the past fiscal year as reported to the general meeting of the bishops of the United States by the several episcopal chairmen of the various departments and bureaus of the N. C. W. C.

1936 Activities of the N.C.W.C. Evaluated by Administrative Bishops

Not only to the actively interested members of the Catholic men's and women's societies affiliated with the Lay Organizations Department, N. C. W. C., who follow closely and contribute both locally and nationally to the sum total of its accomplishments, but also to the casual observer of this work of the Conference, the reports published herein should be of compelling interest. No longer does the N. C. W. C. need any further justification for its existence than that pronounced by His Holiness, Pope Pius XI, who stated that the Conference is not only "useful but necessary" to the bishops of the United States, and who praised all who in any way cooperate in this work.

To ascertain how much the N. C. W. C. means to the Church in the United States and to the Catholic and general civic life of our country, one needs only to read these necessarily brief summaries of what the various departments and bureaus of the Conference accomplished during the past year. Through the N. C. W. C., practically every interest of the Church as expressed in the desires of our gloriously reigning Supreme Pontiff has been intelligently and helpfully served—interests such as are involved in the advance of Catholic education, the conservation of the Christian family, the promulgation and acceptance of Christian ideals of social justice, the spread of Christian doctrine, the protection of youth, the advance of public morality, of Catholic Action, of religious unity, etc., etc. We would suggest that these reports be carefully considered at meetings of Catholic men and women and that thought be given as to how further and even more fruitful Catholic Action in the various fields covered may be promoted.

We would call attention to the fact that sixteen members of the American Hierarchy are at present actively engaged in the administration of the affairs of the Conference and are giving valuable time and guidance to programs and activities aimed to advance the welfare of the Church and the nation during the coming year. These duly appointed representatives of the whole body of bishops in the United States deserve not only our gratitude but more than that they deserve our sincere cooperation and support. How these may be given will be obvious from a reading of the statements of accomplishments of the past year and of opportunities awaiting our response in the months to come.

Let us all, in the interests of the welfare of our holy religion and all for which it stands, strengthen the arms of our ecclesiastical superiors who despite tremendous local responsibilities are doing so much to make the whole body of the laity of the country a vocal and effective influence in their hierarchical apostolate.

A SECOND event of general Catholic interest, coincident with the annual general meeting of the bishops, was the solemn installation of the Rt. Rev. Joseph Moran Corrigan as the sixth rector of the Catholic University of America on Wednesday afternoon, the first day of the bishops' meeting. Present at the ceremonies were two cardinals, the Apostolic Delegate to the United States, more than eighty archbishops and bishops, members of the Cabinet and other high government officials, ambassadors and ministers or other representatives of more than a score of diplomatic missions to the United States, official representatives of upwards of 300 American universities and colleges, and an audience of 5,000 persons.

Monsignor Corrigan Honored by Hierarchy at Installation as University's Rector

On this occasion the Catholic University conferred the honorary degree of Doctor of Laws upon Justice Pierce Butler, of the United States Supreme Court, and upon the Rt. Rev. Msgr. Michael J. Lavelle, vicar general of the Archdiocese of New York and rector of St. Patrick's Cathedral. The Most Rev. Michael J. Curley, Archbishop of Baltimore and chancellor of the university, conferred the degrees.

His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, who gave the blessing at the conclusion of the exercises, also read a cablegram from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, conveying the blessing of His Holiness, Pope Pius XI, to Monsignor Corrigan.

His Eminence, Patrick Cardinal Hayes, Archbishop of New York, delivered the opening prayer.

His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, in his address, bespoke active support of Monsignor Corrigan in his exacting duties as head of the great institution of learning.

"Let us not content ourselves with good wishes and congratulations on the high honor that has come to him," said His Eminence. "We should also give him (Msgr. Corrigan) our support for his sake, for the good of the university and for the welfare of the Catholic Church in the United States."

Monsignor Corrigan said his inaugural address was "a plea for that united cooperation without which there can be no true advance, nor even indeed a maintaining of that which has been achieved." "The sacrificial fruits of fifty years on the part of bishops, priests and people must now be recognized as merely the first fruits as we plan unitedly to bring the blessings of knowledge and grace to all the people," he said.

"We are witnesses," Monsignor Corrigan added, "of rapidly changing conditions in our country. Only one of those changes must we really fear, that is, the new alignment under the two banners of society. On the one is emblazoned the words 'With God' or 'Against God.' The most momentous decision for the individual, for the family, for the school, for the state to make is 'Am I with God or against God?' Units are multiplying on all sides, fanatical in their enthusiasm to win recruits against belief in God. Reason alone can prove by its own native power that God exists. Let any honest seeker after truth wish to study this all-important fundamental truth, he will find the Catholic University ready to furnish it."

"We seek the truth from the light of God," Monsignor Corrigan said, "and theology must send down its glow of faith and its confidence of hope into every branch, major and auxiliary, that is to be taught in these halls founded on principles as true in the twentieth century as when the mediaeval universities rose gloriously upon them in the twelfth.

"With this thought in mind, we can see our university leadership here instituting over a period of time, a great School of Social Science."

The Rt. Rev. Msgr. Patrick J. McCormick, vice rector of the university, presided at the exercises, which were followed by a reception in honor of Monsignor Corrigan in the main hall of Mullin Memorial Library.

CATHOLIC ACTION takes this occasion to felicitate Monsignor Corrigan upon his induction as head of perhaps the greatest center of Catholic education in the world and to wish him success, health and every blessing in his administration so auspiciously begun.

STILL another meeting, held in Washington, D. C., just prior to the annual general meeting of the bishops furnished news of interest to the Catholic body of the United States relative to that great agency of Catholic Action—the Catholic Press.

N.C.W.C. Joins With C.P.A. Officers in Planning 1937 Convention

As a result of a decision reached by the executive board of the Catholic Press Association of the United States, meeting in Washington, D. C., on November 13-14, Most Rev. Archbishop Edward Mooney, Bishop of Rochester, and episcopal chairman of the N. C. W. C. Administrative Board, will be the host and his See City the scene of the 1937 convention of the association.

It was decided that the first day of the annual meeting will be devoted to the interests of the magazine members of the association and later sessions to newspaper discussions and themes of interest to all members. A separate time is to be set aside for sessions of the advertising and circulation executives of Catholic publications. An innovation of the 1937 convention will be a Catholic press exhibit. Catholic newspapers, magazines and other publications throughout the country will be invited to participate in the exhibit, whether or not they are members of the association.

In the course of the Washington meeting, the mem

Bishops Urge Prayers *for* Church *in* War-Torn Spain

EIGHTY-NINE members of the American Hierarchy—three cardinals, eleven archbishops and seventy-five bishops, gathered in the annual session at the Catholic University of America of the National Catholic Welfare Conference, extended their "sympathy and comforting encouragement" in a message sent to the bishops, priests and faithful of Spain.

Noting that the bishops of the United States have led their flocks in prayer for afflicted Spain, the message says that "again we exhort our people to turn to God in persevering prayer for the liberty of His Church and the deliverance of the Spanish people from the thralldom of forces that are the foes of God as well as of all religion." The text of the message follows:

"We pray that, in spite of the terrors to which the Catholics of Spain have been subjected, the cruelties they are forced to endure, and the sorrows constantly heaped upon them in the torture and murder of so many of their clergy and people, God will grant them the fortitude to stand fast and struggle on for the faith of Jesus Christ and the liberty of His Holy Church.

"The Catholics of America and a legion of their right-minded fellow-citizens have been horrified at the savage extremes to which irreligion and inhumanity have been carried. They deplore the horrible carnage the more deeply because of the conviction that the sufferings of the Spanish Church are but the agony of civilization, battling for its spiritual and cultural heritage over the prostrate body of Spain. They know well that the Spanish Catholics are the victims of studied oppression; and that men like-minded with their oppressors have constantly misrepresented here their struggle.

"In all these injustices and sufferings our saddened hearts go out to the Church in Spain in sympathy and comforting encouragement. Already in answer to the appeal of our Holy Father, Pope Pius XI, and in filial endeavor to bear with him the burden of sorrow which the tragedy of Spain lays upon his paternal heart, our bishops have led their flocks in prayer for that afflicted nation. Again we exhort our people to turn to God in persevering prayer for the liberty of His Church and the deliverance of the Spanish people from the thralldom of forces that are the foes of God as well as of all religion."

rs of the executive board were received by the Most v. Amleto Giovanni Cicognani, Apostolic Delegate the United States, and presented by Vincent deP. zpatrick, president. His Excellency assured his lers of the intense interest of the Holy See and his n interest in the promotion of the cause of the Cath- press.

An additional feature of the meeting in Washington s a dinner at which the *Catholic Review,* official an of the Archdiocese of Baltimore, was host. At s dinner the Most Rev. John M. McNamara, Auxily Bishop of the Archdiocese of Baltimore, and the Rev. Msgr. Joseph M. Corrigan, rector of the Cath- University, through whose courtesy the facilities the university were tended for the executive rd's meeting, were guests of honor. Bishop Mcmara, Rt. Rev. Msgr. Albert E. Smith, editor of *Catholic Review,* and Mr. Fitzpatrick addressed guests.

Frank A. Hall, director of the *N. C. W. C. News rvice,* at the invitation of the board, presented a brief ort dealing with the prompt and effective publicizing of encyclical letters by the Holy Father and further told of the deliberations of the International Congress of the Catholic Press to which he was a delegate.

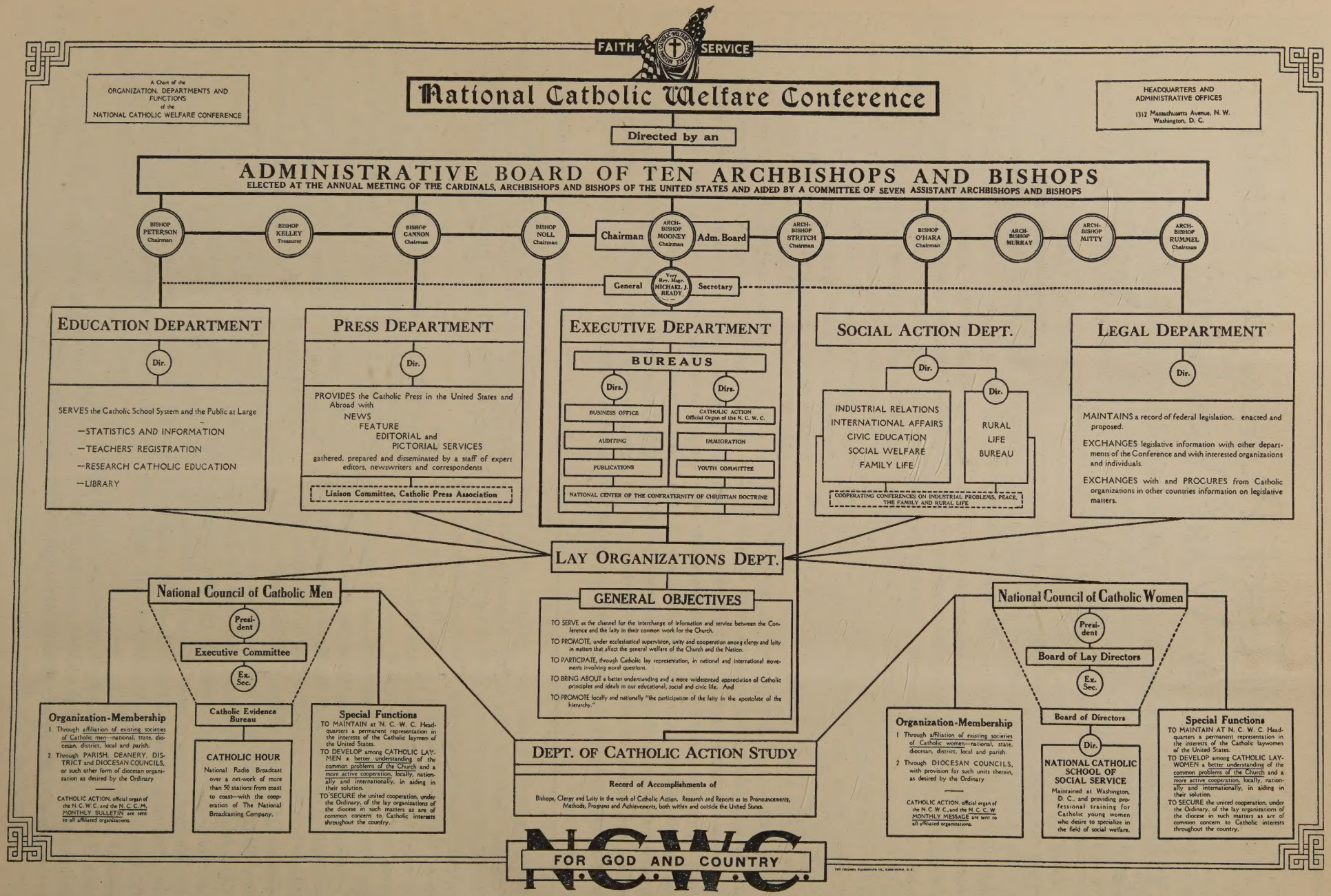
Bishops Supply Aid In Judging the Morality Of Motion Pictures

EARLY last month, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, as chairman of the Episcopal Committee on Motion Pictures, sent to the heads of all the dioceses of the country copies of a pledge to be taken on December 13, when the Legion of Decency pledge is to be renewed.

At the same time Archbishop McNicholas also released a pamphlet entitled, "How to Judge the Morality of Motion Pictures." This pamphlet is described as "A popular guide to right standards in motion picture entertainment, authorized by the Episcopal Committee on Motion Pictures for the Legion of Decency."

In discussing the question of moral significance, the pamphlet says:

(*Turn to page* 9)


FAITH SERVICE
A Chart of the ORGANIZATION, DEPARTMENTS AND FUNCTIONS of the NATIONAL CATHOLIC WELFARE CONFERENCE
National Catholic Welfare Conference
HEADQUARTERS AND ADMINISTRATIVE OFFICES
1312 Massachusetts Avenue, N. W. Washington, D. C.
Directed by an
ADMINISTRATIVE BOARD OF TEN ARCHBISHOPS AND BISHOPS
ELECTED AT THE ANNUAL MEETING OF THE CARDINALS, ARCHBISHOPS AND BISHOPS OF THE UNITED STATES AND AIDED BY A COMMITTEE OF SEVEN ASSISTANT ARCHBISHOPS AND BISHOPS
BISHOP PETERSON Chairman
BISHOP KELLEY Treasurer
BISHOP GANNON Chairman
BISHOP NOLL Chairman
Chairman ARCH-BISHOP MOONEY Chairman Adm. Board
ARCH-BISHOP STRITCH Chairman
BISHOP O'HARA Chairman
ARCH-BISHOP MURRAY
ARCH-BISHOP MITTY
ARCH-BISHOP RUMMEL Chairman
General Very Rev. Msgr. MICHAEL J. READY Secretary
EDUCATION DEPARTMENT
Dir.
SERVES the Catholic School System and the Public at Large
—STATISTICS AND INFORMATION
—TEACHERS' REGISTRATION
—RESEARCH CATHOLIC EDUCATION
—LIBRARY
PRESS DEPARTMENT
Dir.
PROVIDES the Catholic Press in the United States and Abroad with
NEWS
FEATURE
EDITORIAL and
PICTORIAL SERVICES
gathered, prepared and disseminated by a staff of expert editors, newswriters and correspondents
Liaison Committee, Catholic Press Association
EXECUTIVE DEPARTMENT
BUREAUS
Dirs.
BUSINESS OFFICE
AUDITING
PUBLICATIONS
Dirs.
CATHOLIC ACTION Official Organ of the N. C. W. C.
IMMIGRATION
YOUTH COMMITTEE
NATIONAL CENTER OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE
SOCIAL ACTION DEPT.
Dir.
INDUSTRIAL RELATIONS
INTERNATIONAL AFFAIRS
CIVIC EDUCATION
SOCIAL WELFARE
FAMILY LIFE
Dir.
RURAL LIFE BUREAU
COOPERATING CONFERENCES ON INDUSTRIAL PROBLEMS, PEACE, THE FAMILY AND RURAL LIFE
LEGAL DEPARTMENT
Dir.
MAINTAINS a record of federal legislation, enacted and proposed.
EXCHANGES legislative information with other departments of the Conference and with interested organizations and individuals.
EXCHANGES with and PROCURES from Catholic organizations in other countries information on legislative matters.
LAY ORGANIZATIONS DEPT.
GENERAL OBJECTIVES
TO SERVE as the channel for the interchange of information and service between the Conference and the laity in their common work for the Church.
TO PROMOTE, under ecclesiastical supervision, unity and cooperation among clergy and laity in matters that affect the general welfare of the Church and the Nation.
TO PARTICIPATE, through Catholic lay representation, in national and international movements involving moral questions.
TO BRING ABOUT a better understanding and a more widespread appreciation of Catholic principles and ideals in our educational, social and civic life. And
TO PROMOTE locally and nationally "the participation of the laity in the apostolate of the hierarchy."
National Council of Catholic Men
President
Executive Committee
Ex. Sec.
Organization-Membership
1. Through affiliation of existing societies of Catholic men—national, state, diocesan, district, local and parish.
2. Through PARISH, DEANERY, DISTRICT and DIOCESAN COUNCILS, or such other form of diocesan organization as desired by the Ordinary
CATHOLIC ACTION, official organ of the N. C. W. C. and the N. C. C. M. MONTHLY BULLETIN are sent to all affiliated organizations.
Catholic Evidence Bureau
CATHOLIC HOUR
National Radio Broadcast over a net-work of more than 50 stations from coast to coast—with the cooperation of The National Broadcasting Company.
Special Functions
TO MAINTAIN at N. C. W. C. Headquarters a permanent representation in the interests of the Catholic laymen of the United States.
TO DEVELOP among CATHOLIC LAYMEN a better understanding of the common problems of the Church and a more active cooperation, locally, nationally and internationally, in aiding in their solution.
TO SECURE the united cooperation, under the Ordinary, of the lay organizations of the diocese in such matters as are of common concern to Catholic interests throughout the country.
DEPT. OF CATHOLIC ACTION STUDY
Record of Accomplishments of
Bishops, Clergy and Laity in the work of Catholic Action. Research and Reports as to Pronouncements, Methods, Programs and Achievements, both within and outside the United States.
National Council of Catholic Women
President
Board of Lay Directors
Ex. Sec.
Organization-Membership
1 Through affiliation of existing societies of Catholic women—national, state, diocesan, district, local and parish.
2 Through DIOCESAN COUNCILS, with provision for such units therein, as desired by the Ordinary
CATHOLIC ACTION, official organ of the N. C. W. C. and the N. C. W. MONTHLY MESSAGE are sent to all affiliated organizations.
Board of Directors
Dir.
NATIONAL CATHOLIC SCHOOL OF SOCIAL SERVICE
Maintained at Washington, D. C., and providing professional training for Catholic young women who desire to specialize in the field of social welfare.
Special Functions
TO MAINTAIN AT N. C. W. C. Headquarters a permanent representation in the interests of the Catholic laywomen of the United States.
TO DEVELOP among CATHOLIC LAYWOMEN a better understanding of the common problems of the Church and a more active cooperation, locally, nationally and internationally, in aiding in their solution.
TO SECURE the united cooperation, under the Ordinary, of the lay organizations of the diocese in such matters as are of common concern to Catholic interests throughout the country.
N.C.W.C.
FOR GOD AND COUNTRY

N.C.W.C. Chart Showing Present Departmental Setup and Administrative Personnel

U. S. Bishops Hold 18th Annual Meeting

EIGHTY-NINE members of the American Hierarchy assembled in Washington, D. C., November 18-19, 1936, received and approved reports submitted by the archbishops and bishops of the Administrative Board, N. C. W. C., covering the work of the departments and bureaus of the Conference during the past fiscal year and provided for the administration of the N. C. W. C. for the ensuing twelve-month period.

THE eighteenth annual meeting of the archbishops and bishops of the United States was held at the Catholic University of America, ashington, D. C., on November 18 and 19, 1936. ghty-nine members of the Hierarchy—3 cardinals, archbishops and 75 bishops—attended. The meet- received and approved the reports of the work of various departments and bureaus of the N. C. W. as submitted by the episcopal chairmen of the sev- l conference departments. Digests of these reports pear elsewhere in this issue. The usual meeting of archbishops and bishops comprising the Adminis- tive Board, N. C. W. C., was held at N. C. W. C. adquarters prior to the general meeting. These sions were presided over by the Most Rev. Arch- hop Edward Mooney, Bishop of Rochester and chair- n of the Administrative Board.

One of the first acts of the general meeting was the option of a resolution presented by a special com- tee of the Administrative Board, N. C. W. C., ex- ssing the sorrow of the committee on the death of Rt. Rev. Msgr. John J. Burke, C.S.P., general secre- y of the National Catholic Welfare Conference from 9 until his death on October 30. The statement ced in the name of all the archbishops and bishops h commendation of the work Monsignor Burke was e to accomplish for the Church in the United States, rm praise for his untiring labors, appreciation of his fying priestly life.

THE committee expressed the personal sorrow felt by the members of the Hierarchy in the United ates individually and the deep sense of loss that come to the country as a whole because of the oval of Monsignor Burke from life and the work the National Catholic Welfare Conference. The hops' resolution on the death of Monsignor Burke l be printed in full in the memorial issue of CATHO- ACTION, to be issued shortly after December 15 as nounced elsewhere in this issue.

The meeting then, having approved the work of the ious departments and bureaus of the N. C. W. C., elected the members of the Administrative Board to carry on its work during the coming year.

During the meeting the archbishops and bishops present extended their "sympathy and comforting encouragement" in a message sent to the bishops, priests and faithful of Spain. The text of their statement in this matter is printed in full elsewhere in this issue. A second statement authorized by the bishops dealt with the affiliation of lay groups with the N. C. W. C. and set forth the general principles governing their particular application for affiliation in the Lay Organizations Department (N. C. C. M. and N. C. C. W.) of the Conference. This statement is also printed in full in this issue.

PRIOR to the general meeting, the members of the Administrative Board, N. C. W. C., meeting at Conference headquarters, issued a statement pointing out the lessons of the encyclicals in the light of present-day trends toward Communism and neo-paganism, the text of which is printed in full elsewhere in this issue.

The bishops voted that next year's general meeting shall extend over a period of three days rather than two days as heretofore. They also unanimously adopted a resolution extending a vote of thanks and profound appreciation of the wonderful and continuous Christian work of Mother Katherine Drexel, superior general and foundress of the Sisters of the Blessed Sacrament for Indians and colored people, and offering prayers for her restoration to health. The bishops also took occasion to extend felicitations to the Catholic Press Association of the United States on the silver jubilee of the association and to wish for it many more fruitful years of service to the cause of the Catholic press.

"Through 16 of the 25 years the Catholic Press Association has existed," the resolution stated, "the bishops as a group, through the Press Department of the N. C. W. C., have striven to promote our press by the providing of world news, feature and pictorial services and in other manners. They have in these years always recognized that a strong and active organization of the editors and publishers themselves was

Monsignor Ready Appointed General Secretary, N.C.W.C.

FOLLOWING the general meeting of the archbishops and bishops of the United States at the Catholic University of America, November 18-19, 1936, the members of the newly elected Administrative Board, N. C. W. C., organized as reported herein and elected the Very Reverend Msgr. Michael J. Ready general secretary as successor to the late Monsignor Burke. Monsignor Ready had served the N. C. W. C. Administrative Board as assistant general secretary for the past five and one-half years.

Born in New Haven, Conn., he received his early education there, pursued his collegiate studies at St. Vincent's College, Latrobe, Pa., made his seminary studies at St. Bernard's, Rochester, N. Y., and the Seminary of Our Lady of the Lake, Cleveland, and in 1918 was ordained to the priesthood for the Diocese of Cleveland, where he served as assistant pastor, instructor in the Cathedral Latin School, and later as diocesan director of the Pontifical Society for the Propagation of the Faith, an office he held at the time of his appointment as assistant general secretary of the N. C. W. C. in 1931.

In 1934, His Holiness, Pope Pius XI, named Father Ready a Papal Chamberlain with the title Very Reverend Monsignor. In addition to his duties as assistant general secretary of the N. C. W. C., Monsignor Ready has served as director of speakers for the "Catholic Hour" of radio broadcasting which is produced by the National Council of Catholic Men, and has addressed Catholic meetings in practically every section of the country.

In acknowledging the good wishes and expressions of loyalty tendered him by the members of the N. C. W. C. headquarter's staff, Monsignor Ready said:

"The sanctity and genius of Father Burke have endowed the Church in the United States with the inestimable heritage of the National Catholic Welfare Conference, dedicated to the glory of God and the welfare of our country.

"In a very particular manner, we are the trustees of that inheritance. Under Father Burke's inspiration and in his spirit, may we be united in the holy purpose of extending the influence and service of the Conference."

most desirable—indeed, necessary. With the Catholic Press Association, the N. C. W. C. Press Department has sought constantly to cooperate for the advancement of our journals." "The association," continued the resolution, "has done much to unite the Catholic publications of the country for the propagation of Catholic truth and the defense of the faith. For this we are grateful. We gladly give to the association, its officers and members, and to all engaged in Catholic journalism, our blessing." In conclusion the bishops bespoke for the association growth in membership and strength in the coming years for the more effective fulfillment of its great mission.

THE new constitution of the N. C. W. C. requires that the two members of the board who have served the longest are not eligible for reelection; so, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, and the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, retired under this ruling, which provides, however, that members so retiring are eligible for reelection after one year out of office.

Archbishop McNicholas became a member of the board in 1929 upon the retirement of the late Archbishop Austin Dowling, of St. Paul, and thus had given seven years of service as a member.

Bishop Boyle was first elected to the board in 1928 and had served continuously for eight years. For the last five years, he had served as episcopal chairman of the Press Department. The members of the N. C. W. C. Administrative Board as elected by the general meeting of the bishops for the coming year, together with the posts within the board to which the members were assigned at a later board meeting are as follows:

THE Most Rev. Archbishop Edward Mooney, Bishop of Rochester, chairman of the Board and episcopal chairman of the Executive Department; the Most Rev. John B. Peterson, Bishop of Manchester, vice chairman of the Board and episcopal chairman of the Department of Education; the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, secretary of the Board and episcopal chairman of the Department of Social Action; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, treasurer of the Board; the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; the Most Rev. John F. Noll, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; the Most Rev. John Mark Gannon, Bishop of Erie, episcopal chairman of the Press Department; the Most Rev. John J. Mitty, Archbishop of San Francisco, the Most Rev. John Gregory Murray, Archbishop of St. Paul, and Bishop Kelley, Standing Committee on Finance.

The Administrative Board appointed the following assistant bishops, all of whom served last year:

The Most Rev. Edward F. Hoban, Bishop of Rockford; the Most Rev. Emmet M. Walsh, bishop of Charleston; the Most Rev. Karl J. Alter, Bishop of Toledo; the Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago; the Most Rev. John A. Duffy, Bishop of Syracuse, and the Most Rev. Francis P. Keough, Bishop of Providence.

One of the first acts of the new Administrative Board, N. C. W. C., was the appointment of the Very Rev. Msgr. Michael J. Ready as general secretary succeeding the late Monsignor Burke.

Among those present at the general meeting were:

Their Eminences Dennis Cardinal Dougherty, Archbishop of Philadelphia; George Cardinal Mundelein, Archbishop of Chicago; Patrick Cardinal Hayes, Archbishop of New York.

The Most Reverend Archbishops Beckman, of

ubuque; Cantwell, of Los Angeles; Curley, of Balti-ore; Gerken, of Santa Fe; Glennon, of St. Louis; cNicholas, O.P., of Cincinnati; Mitty, of San Fran-sco; Mooney, Bishop of Rochester; Murray, of St. aul; Rummel, of New Orleans; Stritch, of Milwaukee.

THE Most Reverend Bishops Adrian, of Nashville; Alter, of Toledo; Althoff, of Belleville; Armstrong, Sacramento; Barry, of St. Augustine; Bergan, of es Moines; Bona, of Grand Island; Boyle, of Pitts-rgh; Busch, of St. Cloud; Duffy, of Syracuse; Fitz-aurice, of Wilmington; Floersh, of Louisville; Gal-gher, of Detroit; Gannon, of Erie; Gercke, of Tucson; erow, of Natchez; Gilmore, of Helena; Gorman, of eno; Griffin, of Springfield in Illinois; Hafey, of aleigh; Hartley, of Columbus; Heelan, of Sioux City; oban, of Rockford; Howard, of Covington; Kearney, Salt Lake; Kelley, of Oklahoma City and Tulsa; lly, of Boise; Kelly, of Winona; Keough, of Provi-nce; Kiley, of Trenton; Kucera, of Lincoln; Le ond, of St. Joseph; Leech, of Harrisburg; Lillis, of nsas City; Lucey, of Amarillo; McAuliffe, of Hart-ford; McGrath, of Baker City; Mahoney, of Sioux Falls; Morris, of Little Rock; Muench, of Fargo; Noll, of Fort Wayne; O'Hara, of Great Falls; O'Hara, of Savannah; O'Reilly, of Scranton; Peterson, of Manchester; Plagens, of Marquette; Ritter, of Indianapolis; Rohlman, of Davenport; Ryan, of Omaha; Scher, of Monterey-Fresno; Schlarman, of Peoria; Schrembs, of Cleveland; Schuler, of El Paso; Schwertner, of Wichita; Swint, of Wheeling; Toolen, of Mobile; Vehr, of Denver; Walsh, of Charleston; Walsh, of Newark; Welch, of Duluth; White, of Spokane; Walsh, Superior General of Maryknoll; Hayes, rector of the North American College in Rome; Ireton, Coadjutor Bishop of Richmond; Monaghan, Coadjutor Bishop of Ogdensburg; Albers, Auxiliary Bishop of Cincinnati; Donahue, Auxiliary Bishop of New York; Griffin, Auxiliary Bishop of La Crosse; Kearney, Auxiliary Bishop of Brooklyn; Lamb, Auxiliary Bishop of Philadelphia; McLaughlin, Auxiliary Bishop of Newark; McNamara Auxiliary Bishop of Baltimore; O'Brien, Auxiliary Bishop of Chicago; Spellman, Auxiliary Bishop of Boston; and Winkelmann, Auxiliary Bishop of St. Louis.

Bishops Supply Aid in Judging Morality of Motion Pictures—*Continued from page 5*

"It is generally recognized that entertainment is her helpful or harmful. A clear distinction must refore be made between

"(a) Entertainment which tends to elevate or to re- men and women physically or mentally tired with duties and occupations of every day life, and

"(b) Entertainment which tends to lower their als and moral standards of life.

"The right kind of entertainment helps to maintain ormal outlook on life. It may go far in keeping a ion sound in mind and in heart. The wrong sort of ertainment, on the other hand, tends to lower moral als and to give a wholly false conception of life and responsibilities.

Motion pictures must be judged not only as enter-ment but also as an influence on morals. A screen ma influences morals because it presents ideals of an conduct. If these be true ideals, we have enter-ment which ennobles; if they be false, we have en-ainment which degrades."

iscussing further the influence of motion pictures, pamphlet says:

In brief, then, there are two reasons why a motion ure can powerfully influence personal morality: st, because in dealing with life and conduct it must itably present or imply a moral thesis; secondly, use it tends to persuade an audience to accept that is. If the thesis be true, the film is an agency for l. If the thesis be false, the film is an evil influ-. Obviously, obscene expressions, songs, gestures actions which are part of otherwise unobjectionable on pictures exert an evil influence."

The pamphlet then tells the aims of the Legion of Decency, the purpose of which is "to see that the motion pictures conform to the accepted and traditional morality upon which the home and civilization are founded."

Six instances are given where motion pictures might persuade certain persons to change their convictions about right and wrong. The pamphlet then sums up:

"Traditional moral standards, based on the law of God, teach that certain acts are sinful and that certain acts are virtuous. Many films, however, by their insidious and attractive presentation of false standards, induce their patrons to change their life-long convictions and to believe that, occasionally, at least, certain sins are virtues and certain virtues are sins. All this means moral disaster, for when convictions are perverted, conduct invariably undergoes a change for the worse."

An outline of the Production Code, which is described as a "detailed and inclusive formula adopted by the principal producers of American pictures to regulate the morals of the movies," is given.

Preceding the revised pledge of the Legion of Decency, there is a quotation from Pope Pius XI's Encyclical on Motion Pictures and a reminder by the bishops of the United States, at their annual meeting in 1935, that the pledge be renewed on the Sunday within the Octave of the Feast of the Immaculate Conception. Copies of the pamphlet are available at N.C.W.C. headquarters.

LESSONS *of the* ENCYCLICALS

Pointed Out by N.C.W.C. Administrative Board

IN A STATEMENT issued by the archbishops and bishops of the Administrative Board, N. C. W. C., incident to their meeting at N. C. W. C. headquarters preliminary to the 1936 general meeting of the Hierarchy, attention is called to the two diametrically opposed philosophies of life—the spiritual and the supernatural on the one side, and the materialistic and naturalistic on the other. "To remain indifferent to what is happening before our very eyes is not only blameworthy but criminal, and for Catholics such culpability is doubly grave because they have before them a clear and explicit program of action."

"For more than half a century," the statement says, "the Popes, in their encyclicals, have been calling on Catholics and all believers in religion to make common cause against a common enemy. If it is now necessary to attempt the arduous task of providing a new outlook in philosophy, politics, economics, science, and education, and of striving to restore the Christian ideal of marriage and the family, it is because the pleadings of the Popes fell on deaf ears. Every word of these encyclicals brings into the clearest light the accuracy with which the Popes diagnosed the ills of society and the sureness with which they prescribed the most effective remedies." The text of the statement of the N. C. W. C. Administrative Board follows:

"IN the world-wide conflict of today between two diametrically opposed philosophies of life, the spiritual and the supernatural on the one side, and the materialistic on the other, there is no place for indifference or neutrality. The forces of atheism and neo-paganism with their offspring Communism and despotism are attempting to rob life of all that is spiritual and supernatural. The fate of western civilization which is rooted in Christian principles is bound up with the outcome of this struggle.

"The dictatorships in the old world and in the new which have robbed men of the gift of faith, of spiritual and intellectual freedom, have subjected them to a regime of fear and force. In every quarter of the world where the Christian order has been destroyed, the process by which this was achieved was always the same. There were promises in one case of a larger share in the powers of government, in another of a restoration of national sovereignty and prestige, in still another of a juster distribution of property and wealth. Class antagonisms were aroused, the regime of law was set aside, men were encouraged to yield to the herd passion for murder and destruction and to the herd instinct for blind submission to a leader.

"GRIM experience has given the lie to the promises and pretensions of all the founders of the modern despotisms. Those who are compelled to live under their tyranny have not the right to think, to read or to pray, except by the grace and favor of their despotic masters. The people fear and are feared. The prying eyes and the strong hand of government follow them into every detail of their private lives. All the natural instincts, friendship, family affection, reverence for what is noble and true, must be subordinated to the over-reaching claims of society. Fear of domestic enemies begets fear of outside foes until every communistic or totalitarian state becomes a mere agency for the maintenance of greater and more oppressive military establishments. Militarism flourishes as it never has flourished before and nobody can foretell when the spark may be set which will involve the world in a universal conflagration of death and destruction.

"TO REMAIN indifferent to what is happening before our very eyes is not only blameworthy but criminal, and for Catholics such culpability is doubly grave because they have before them a clear and explicit program of action. For more than half a century the Popes, in their encyclicals, have been calling on Catholics and all believers in religion to make common cause against a common enemy. If it is now necessary to attempt the arduous task of providing a new outlook in philosophy, politics, economics, science, and education, and of striving to restore the Christian ideal of marriage and the family, it is because the pleadings of the Popes fell on deaf ears. Every word in these encyclicals brings into the clearest light the accuracy with which the Popes diagnosed the ills of society and the sureness with which they prescribed the most effective remedies.

"These encyclicals were issued to check the devastating course of the forces of error and disorder that were destroying spiritual values in life and uprooting all that was best in society and civilization. There is no evil of the present, whether it be exaggerated nationalism, Communism, state absolutism, social injustice, class-warfare, or any of the multifarious evils arising from the inequitable distribution of wealth and property, which was not analyzed (*Turn to page* 21)

N. C. W. C. Activities During 1936

Reviewed *by* Bishops *of* Administrative Board

ASSEMBLED at the Catholic University November 18-19, 1936, in general session as the National Catholic Welfare Conference, the archbishops and bishops of the United States devoted a major portion of their time to a consideration of the work of their official agency as presented by the episcopal chairmen of the several departments of the Conference.

The reports revealed extension and adaptation of the services of the Conference to meet the growing and changing demands of the times. Touching virtually all phases of Catholic life in the United States, the work of the N. C. W. C. departments and bureaus has been influenced not a little by the great tide of events as the nation appeared to sustain a steady recovery from the depths of depression. Significant is the fact that these forces of such potent influence during the past year bid fair to have an even greater and more complex bearing upon the national life and the life of Catholics in the days to come.

The wisdom of the bishops in organizing the N. C. W. C., which our Holy Father has declared "not only useful but necessary" to them in effecting programs of fruitful Catholic Action in their respective dioceses, is indicated in the necessarily brief summaries of departmental activities presented herewith.

ADMINISTRATIVE BOARD

ARCHBISHOP MOONEY
Episcopal Chairman

REPORTING as chairman of the N. C. W. C. Administrative Board, the Most Rev. Archbishop Edward Mooney, Bishop of Rochester, presented letters from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State; His Eminence, Raffaello Carlo Cardinal Rossi, Secretary of the Sacred Consistorial Congregation; and His Eminence, Giulio Cardinal Serafini, Prefect of the Sacred Congregation of the Council, praising the work of the National Catholic Welfare Conference and wishing for even greater development in the future. These letters were written after official reports submitted at the 1935 general meeting of the bishops had been reviewed in detail.

Cardinal Pacelli sent his "most cordial felicitations for the widespread and successful activities in the many fields of religious, moral, social, and economic action to which these reports so eloquently testify." "I have been particularly impressed by the success which has attended your endeavors in the fields of Catholic Action, the Motion Picture and the Press," His Eminence said.

The Sacred Consistorial Congregation, wrote Cardinal Rossi, "which follows with great interest the varied activity of this Conference, productive of so much fruitfulness, has recorded with pleasure how much has been accomplished during the past year, particularly for the free profession of the Catholic religion, for the protection of public morality, for the religious worship of adults, and the Christian training of youth, not only in the schools but also in the Civilian Conservation Camps."

"The far-extended good work carried on by the National Catholic Welfare Conference, in full harmony with the wise direction of the Episcopacy, gives reason for hope of even greater extension and still more fruitful results in the future," Cardinal Rossi added.

Cardinal Serafini wrote that "upon mature consideration" of the official reports, "I most heartily congratulate Your Excellency and the other bishops on the zeal and energy with which, as circumstances require, you exert yourselves to increase the piety of your people and to foster among them right moral living."

Archbishop Mooney said that, at the request of the Holy See, the N. C. W. C. collected data that showed the extensive publication, oftentimes with editorial comment, of His Holiness, Pope Pius XI's encyclical, *Vigilanti Cura,* and that 25,000 clippings were gathered. These, the archbishop added, were sent in a volume to the Holy Father, who had it placed on exhibition at the World Catholic Press Exposition at the Vatican.

"With regard to the religious situation in Mexico," Archbishop Mooney said, "we wish to report that your Administrative Board has labored for its betterment in every way we could." While conditions, in some respects, have improved in Mexico, the persecution of the Church has not ceased, but is being positively and actively carried out by the present Mexican Government, the Archbishop said. He added that the Administrative Board has "faithfully presented

evidences of this denial of religious liberty by the Mexican Government to our own Government, which, in turn, has given its good offices in the matter." "But since the matter concerns the Church in Mexico," the Archbishop added, "we have in all the steps we took both secured and followed the wishes of the Holy See."

Archbishop Mooney also reported that the work and supervision with regard to aiding the bishops to give religious care to the Catholic young men in the Civilian Conservaton Corps camps has been attentively carried on through the past year. There are CCC camps in every diocese in the country, he said.

"The new Federal legislation enacted, for example, under the National Social Security Act, the National Youth Administration, the Emergency Relief Act of 1936, the National Housing Act, the Dean Act on Vocational Education, the new tax legislation as embodied in the Revenue Act of 1936, present both opportunity and problem to the Church in the United States.

"Under all of the acts are provisions that affect questions of the taxation of Church property; the well-being of our Catholic institutions; the education and training of the youth of our country: benefits that may be received by our Catholic high schools and colleges.

"On all of these matters, in so far as it has been within our means, we have sent information; we have served many dioceses, and we have further sought to secure the interest of the laity therein so that we may do our part to increase—what is so vitally necessary today—an informed Catholic laity."

"We are pleased to report," the Archbishop added, "that in all this legislation we have been successful in safeguarding the right of the private institution—caretaking, general welfare, charitable, education. So that the extensive benefits of these acts may be received, if necessary conditions are fulfilled, by the private institution."

Archbishop Mooney stated that "since our last general meeting, we have aided greatly the Church in Puerto Rico." He stated that the N. C. W. C. is cooperating with the U. S. Bureau of the Census in the matter of the 1936 Religious Census, now being launched.

"It is impossible in this report," Archbishop Mooney stated, "to detail the number of the instances in which we have aided many dioceses of the country, in sending information, in presenting this or that case which might be sent to us. The number of such requests is constantly increasing."

In concluding his report, Archbishop Mooney said:

"With regard to the Department of Catholic Action, we may say that since it is an academic department, it has no special report except to state that during the year it has had translated, published, and distributed to our Catholic organizations all the pronouncements on Catholic Action of His Holiness, Pope Pius XI.

"Next year will mark the eightieth year of the life of our Holy Father, Pope Pius XI, and the fifteenth of his Pontificate. We recommend to the general body of bishops that definite preparations be made for a proper celebration, even sometime before the event itself, in our churches, schools, and in public meetings of our Catholic organizations.

"We wish to express here our gratitude to all the departments of the Conference, but especially to voice our indebtedness to the cardinals, archbishops and bishops of the United States, whose leadership and support make our work possible and whom your Administrative Board serves."

Confraternity of Christian Doctrine

THE National Center of the Confraternity of Christian Doctrine has sponsored a study of the *Baltimore Catechism,* it reported. More than 150 theologians cooperated and submitted to the episcopal committee on the confraternity the results of their study after reducing the vast bulk of reports to a manuscript. These theologians represented 55 archdioceses and dioceses, 10 major seminaries, and 12 religious orders of men.

Twenty theologians of the United States have undertaken a study of the Douai-Rheims version of the New Testament. Their object is to eliminate obsolete words and forms and increase the clarity of the text without in any way changing the text. More than 100 religious communities of men and women submitted to the national center suggestions for the revision of the *Religious Vacation School Manual.*

Each of these three groups met at the Catechetical Congress held in New York City under the patronage of His Eminence Patrick Cardinal Hayes, Archbishop of New York, October 3 to 6, to report the results of their work and to formulate plans for its continuance.

More than 5,000 persons attended the congress, from 66 dioceses of the United States and Canada, while 27 members of the Hierarchy presided at or addressed the various sessions. Clergy and laity also contributed to the program and participated in the discussions. *School Year Religious Instruction Manuals,* for teachers of Catholic children attending public schools, have been prepared by a national committee and published under the auspices of the national center. The director of the national center has visited six dioceses in the interest of organization work and the field secretary has assisted with organization work in 14 dioceses at the invitation of the ordinary. The national center has communicated with more than 80 dioceses in the United States and a number in Canada, England, and South America.

Business Management and "Catholic Action"

HE N. C. W. C. distributed a total of 160,307 pamphlets ing the year 1935-36, it was ealed in the report on Business nagement and Catholic Ac-N, official organ of the N. C. C. This represents an increase r the total number of pamphlets tributed in 1934-35; namely, ,358.

A total of 258,907 copies of pal encyclicals have been dis-uted by the N. C. W. C., it was reported.

The files of the N. C. W. C. offi-l organ—which in the course of years has been known as the *tional Catholic War Council lletin, National Catholic Wel-e Council Bulletin* (later *Con-nce Bulletin*), *N. C. W. C. Re-w*, and since January, 1932, as THOLIC ACTION—"constitute a st impressive record of work ac-plished under the direction of archbishops and bishops of the ted States through their official agency, the National Catholic Welfare Conference," the report stated. "Each successive volume shows an increasing appreciation on the part of clergy and laity alike of the need of unity, national and local, in approved works of Catholic Action and reveals a constantly increasing total of accomplishments in works of common Catholic concern under the direction of our ecclesiastical leaders."

"The influence and usefulness of Catholic Action," the report also said, "extend, however, to many beyond its list of subscribers, inasmuch as it circulates most among officers of Catholic lay organizations, some 3,500 in number, affiliated with the National Council of Catholic Men and the National Council of Catholic Women, who translate its contents and messages to those comprising their membership. It circulates also among a small but encouraging number of the clergy, who in turn transmit its important contents to the laity; also to college and school heads, who utilize the magazine regularly in their Catholic Action programs and activities."

Some 46,000 copies of the N. C. W. C. publications were supplied to the Rev. Joseph G. O'Donohoe, director of the Catholic Exhibit at the Texas Centennial Exposition.

At the request of the United States Committee for the World Catholic Press Exposition at the Vatican, the N. C. W. C. Business Office prepared a chart visualizing the principal Catholic Action publications of the Conference, more than 15,000,000 of which have been distributed since the organization of the N. C. W. C. in 1919, it was reported. Catholic Action also cooperated in the plans of the Catholic Press Association for Catholic Press Month by carrying much special material in its columns in January and February.

EDUCATION DEPARTMENT

BISHOP PETERSON
Episcopal Chairman

EPORTING for the N. C. W. C. Department of Educa-, the Most Rev. John B. Peter- Bishop of Manchester and copal chairman of that depart-t, said "it becomes increasingly ent that the next decade will at least the beginning of pro-nd changes in the entire set-up American education."

here is widespread dissatisfac- with the present condition of gs, he said, and various or-zations "are attempting to over the reason for the appar-failure of the schools to pro- the enlightened citizens that ty expects of them."

me extremists, the Bishop would create a profound dis-faction in the minds of the g and then indoctrinate them theories of social reform de-rived from the teachings of Communism, while others are striving to find a formula to determine the relation between authority and freedom in a democracy and thus preserve the democratic ideal of education. "In all this," he added, "very scant attention is paid to the claims of religion. As a matter of fact, American educational theory at the present moment is rather frankly atheistic."

Bishop Peterson also stated that the youth problem is regarded on all sides as "extremely critical," and that about 5,000,000 young people between the ages of 16 and 25 years are simply drifting. "Work is not available for them and the schools as presently constituted are not adapted to their needs," he said.

There has been great impetus given during the year to the movement to have the Federal Government give financial assistance to the states, the Bishop said. He added that "there seems to be general agreement among public school authorities as to the necessity for federal support, but some disagreement as to the methods and as to the conditions under which such support should be extended."

The N. C. W. C. Department of Education, Bishop Peterson reported, continues to assist research students in their studies of various phases of Catholic education.

A program for the observance of American Education Week was prepared by the department and sent to all schools and pastors.

The biennial survey of Catholic colleges and schools completed

during the year was published in a series of four pamphlets.

The N. C. W. C. Library and other facilities of the department, the Bishop said, are used as sources for answering many requests for information. The youth problem, character education, and federal and state aid to education continue to rank as leading subjects on which material is sought. An unusually large number of requests were received for information on the Negro, his contribution to American life and Catholic teaching on the race question. "It is pleasing to note," Bishop Peterson said, "the receipt of letters from public librarians who are anxious to have Catholic reading material placed on the public library shelves."

Noting changing needs in the teaching field, as indicated by requests made of the Teachers' Registration Section, Bishop Peterson said "specialists in education are perennially in demand, but last year there was an increasing number of requests for teachers of chemistry. These requests were greater than for qualified candidates in sociology and economics, subjects placed high on the list during the previous year." One hundred and twenty-seven positions were registered with the section during the year.

SOCIAL ACTION DEPARTMENT

BISHOP O'HARA
Episcopal Chairman

INDUSTRIAL relations, international relations, citizenship, rural welfare and family life continued to occupy the work of the Social Action Department, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of that department, reported.

Besides continuing its usual activities regarding industrial problems, the department this year inaugurated a nation-wide celebration in May of the anniversaries of the encyclicals of Pope Pius XI on "Reconstructing the Social Order" and Pope Leo XIII on "The Condition of Labor." "The results," the report said, "seem to warrant making this permanent so as to solidify Catholic acceptance of the principles of Catholic social teaching and a consequent right action."

A new method was inaugurated by the department in the issuance of a general statement on Catholic social teaching. The statement was a pamphlet on "Organized Social Justice," prepared by the department and issued over the signatures of 130 priests and members of the laity.

At the request of the N. C. W. C. Administrative Board and the bishops of Puerto Rico, the department made a special economic and social study of Puerto Rico. It also issued four new pamphlets on industrial questions and revised one other for a new edition.

Members of the department continued to assist in the promotion of meetings of the Catholic Conference on Industrial Problems.

The work of the department in the field of international relations has consisted chiefly in helping the committees of the Catholic Association for International Peace in preparing reports on international problems and encouraging and guiding student meetings. Six new pamphlets were published and an American edition of "The Catholic Tradition of the Law of Nations" was issued.

In general, rural life this year, the report noted, has been marked by an increased recession of the farming depression, by the crisis in crop regulation with the Supreme Court's annulment of the AAA, efforts to get considerable federal aid for small farm ownership, and the growth of the cooperative consumers' movement and credit unions. "In Catholic work," the report said, "it has been marked by the wider activities of the diocesan directors of rural life and the inauguration of regional institutes for the directors so that they can discuss their work together with the help of the Rural Life Bureau of the department."

Five new booklets were added to the Rural Life Bureau's supply of popular literature, and the department has cooperated with the National Catholic Rural Life Conference.

On the subject of "Family Life," the report notes the increasing volume of requests for information and literature on Christian marriage and the family and on various phases of child training within the home.

BUREAU OF IMMIGRATION

CONTINUED support for and activities in behalf of legislation seeking to humanize immigration policy and practice in the United States were reported by the Bureau of Immigration of the Conference by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the Department of Social Action.

The report stated that the bureau had striven on behalf of proposals to humanize immigration laws, noting that the so-called "hardship cases" are still a matter of grave concern.

The large volume of work accomplished by the bureau in the past year is shown in figures on the routine achievements of the national office in Washington and the branch offices in New York, El Paso and Juarez, Tex. Through the joint activities of these offices 13,185 immigrants and emigrants

were assisted at ports; 145,951 interviews were given in behalf of aliens; 1,107 cases of assistance to clergy, religious, candidates, etc., recorded; 902 were assisted with naturalization. The Washington office alone, the report showed, handled 8,132 cases, these cases involving 12,365 persons.

In handling appeal cases, it was recorded that the bureau acted in instances involving 227 persons and was successful in 96.41 per cent of these cases.

Continuing, the report revealed that in New York alone two workers met 315 ships and had 4,005 immigrants discharged to their care.

Noting that non-Catholic groups are very active in immigrant work, it was stated that the value of Catholic participation is quite evident under the circumstances.

"In submitting this . . . review of what was accomplished during the past year," Bishop O'Hara said, "we do so with the conviction that the N. C. W. C. Bureau of Immigration has made a worthwhile contribution to the welfare of the Church in the United States and that it is fulfilling the purposes which the bishops had in mind when they inaugurated the work.

"The immigrants who came were given every attention up to the point where their future care became a diocesan responsibility. The full resources of the bureau were offered to the various dioceses and such matters as demanded attention abroad were pursued successfully with correspondence in the respective foreign countries."

PRESS DEPARTMENT

BISHOP BOYLE
Episcopal Chairman

SHOWING an increase in subscribers for the fourth successive year, the *N. C. W. C. News Service* is now providing its service to a total of 104 Catholic publications, the largest number in its history, the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, said in presenting the report of the N. C. W. C. Press Department. Gaining new subscribers in Scotland, Canada, Santo Domingo and Ceylon, the News Service is now serving not only the American Catholic Press but also Catholic publications in 21 countries, the Bishop added.

Outstanding in the year's work of the N. C. W. C. Press Department, said Bishop Boyle, was the assistance it lent in connection with the United States representation at the World Catholic Press Exhibition at Vatican City.

A beginning was made in the provision of pictures to subscribers for file purposes, it was reported, and revision of Feature Service rates added many subscribers.

"Once again," the Episcopal Chairman said, "the news year has been heavily crowded. In both importance and volume, the schedule has grown, and in particular the requirement for use of the cable and telegraph have increased greatly." The Bishop cited Spain as an interesting example of the functioning of the *N. C. W. C. News Service* in getting news for Catholic papers under difficulties, and incidentally also an example of why the news year was so heavily crowded.

In addition to the continued importance of news from Mexico, Germany and Russia concerning the disturbing anti-religious activities, Bishop Boyle listed the following as some of the year's major news events:

Vatican and other expressions on peace as the world faced several crises; continued activity by the Holy Father; the consistory at which 20 cardinals were elevated, one of the largest groups in history; the Holy Father's encyclicals on the "Priesthood" and on "Motion Pictures"; the National Eucharistic Congress in Cleveland; World Catholic Press Exhibition; the continued motion picture campaign; continuance of Catholic efforts for social justice and relief; the Jugoslavian Concordat with the Holy See; the removal of Father Damein's body from Molokai to Belgium; enlargement of the N. C. W. C. Administrative Board; the appointment of a new rector of the Catholic University of America; the naming of a bishop as rector of the North American College in Rome, and notable jubilees.

Bishop Boyle also reported that new News Service correspondents have been added for French Canada and for Hawaii.

The Episcopal Chairman stated that gains in the field of the Catholic press in the United States were definite during the year; that the records of the Press Department show for the year the establishment of one additional diocesan organ, plans for the launching of two more, the inauguration of two new Catholic magazines, the establishment of a new school-child weekly, and of two "bulletins" of Catholic organizations. Only one Catholic newspaper passed from the field last year, but this represented a merger with another paper in the same city. There have been numerous indications, the Bishop said, that the total number of subscribers to Catholic publications increased by many thousands in the last year. Advertising figures are not compiled, but there were indications of progress in this department also, the Bishop added.

It also was reported that the department director attended the

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MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations: MOST REV. JOHN MARK GANNON, episcopal chairman of the Press Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco; and MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. BERNARD J. SHEIL, Auxiliary Bishop of Chicago; MOST REV. JOHN A. DUFFY, Bishop of Syracuse; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

Very REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Msgr. Burke's Services Praised in N. C. W. C. Tribute at Tomb of Unknown Soldier

PAYING tribute to the memory of America's hero dead at the tomb of the Unknown Soldier in Arlington National Cemetery on Armistice Day the Very Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, recalled those "other heroes and heroines, those who pursued in the holy company of our American welfare associations the noble ideals of peace even in the midst of war" and placed high "on that beadroll of America's patriots" the name of the Rt. Rev. Msgr. John J. Burke, C.S.P., late general secretary of the N. C. W. C.

Speaking at the exercises, which are held each year at the tomb of the Unknown Soldier under the auspices of the seven national welfare organizations authorized by the Government during the World War to do welfare work at home and abroad, Monsignor Ready said "our reverence and respect for this unknown American soldier is a mockery unless we strive with our full might to see to it that the hero honored in this chastely fashioned monument is America's last unknown soldier." "Our pilgrimage here is futile," he added, "unless we resolve to bring to our country the only real assurance of peace, a love for God and a recognition of our brothers throughout the world as sons of God."

In addition to the National Catholic Welfare Conference, which was in charge of this year's exercises, the other organizations represented at the exercises included the Young Men's Christian Association, the Jewish Welfare Board, the Salvation Army, the Young Women's Christian Association, the War Camp Community Service and the American Library Association.

Monsignor Ready also placed the wreath at the tomb in the name of the seven welfare organizations.

Holy See Names Dr. Buddy First Bishop of San Diego, Cal.

APPOINTMENT of the Very Rev. Dr. Charles F. Buddy, rector of St. Joseph's Cathedral, St. Joseph, Mo., as first bishop of the newly formed Diocese of San Diego was announced last month following word from Rome received at the Apostolic Delegation in Washington.

Bishop-elect Buddy was born at St. Joseph, Mo., October 4, 1887. After attending the Christian Brothers' school in St. Joseph, the high school department of St. Benedict's College, Atchison, Kans., and St. Mary's College, Kansas, Dr. Buddy went to the North American College in Rome, where he received the degree Doctor of Philosophy in 1911 and the degree Licentiate of Sacred Theology in 1913. He was ordained to the priesthood at Rome, in the Basilica of St. John Lateran, September 19, 1914.

In addition to being rector of St. Joseph's Cathedral, an office to which he was named on March 15, 1926, Bishop-elect Buddy has also served as director of the Pontifical Society for the Propagation of the Faith in the Diocese of St. Joseph, and as a member of the Board of Diocesan Consultors.

The Diocese of San Diego, of which Bishop-elect Buddy has been named the first ordinary, was erected in September, when the new Ecclesiastical Province of Los Angeles was instituted. The Diocese of San Diego, embracing San Diego, Imperial, Riverside and San Bernardino Counties in California, was formerly part of the Diocese of Los Angeles and San Diego. The Church of St. Joseph in San Diego has been designated the Cathedral Church.

Congratulations and best wishes for a long and fruitful episcopate are respectfully extended to Bishop-elect Buddy by CATHOLIC ACTION.

Msgr. Ryan Named by President To Committee Studying Farm Problems

THE Rt. Rev. Msgr. John A. Ryan, director of the Department of Social Action, National Catholic Welfare Conference, has been appointed by President Franklin D. Roosevelt to membership on a special committee on farm tenancy to chart a long-term program of action to alleviate the shortcomings of the present farm tenancy system.

"I am anxious," the President wrote to Monsignor Ryan, "that we thoroughly examine and report on the most promising ways of developing a land tenure system which will bring an increased measure of security, opportunity, and well-being to the great group of present and prospective farm tenants. The rapid increase of tenant farmers during the past half-century is significant evidence that we have fallen far short of achieving the traditional American ideal of owner-operated farms.

"The growing insecurity of many classes of farm tenants,

requently associated with oil depletion and declining living standards, presents a challenge to national action which I hope we can meet in a thoroughly constructive manner."

In his letter of acceptance, Monsignor Ryan said: "This is one of the present-day problems in which I am very greatly interested, and I hope that during this winter a definite and substantial legislative beginning will be made in the effort to solve the problem."

Monsignor Ryan has held several posts of importance in the organization set up by the Administration to bring about national economic recovery. He is chairman of the Federal Advisory Council of the U. S. Employment Service and was a member of the President's Committee on Economic Security and of the Industrial Appeals Board of the NRA.

Special Issue of CATHOLIC ACTION to Memorialize Work of Late Monsignor Burke

ON December 15 next, by authorization of the archbishops and bishops of the Administrative Board, N. C. W. C., CATHOLIC ACTION will issue a special number commemorating in a small way the work of the late Right Reverend Monsignor John J. Burke, C.S.P., S.T.D., general secretary of the N. C. W. C., from its inception in 1919 until his death on October 3, 1936.

This memorial number will carry several specially written articles on Father Burke's great services to the Church—especially through the N. C. W. C., as well as evaluations of his priestly character, his Catholic leadership and accomplishments and some of the numerous tributes from those both within and outside the Church who had the privilege of laboring with him in advancing the cause of religion and the good of humanity.

The issue will feature reproductions of four unusual photographs of Father Burke taken a few days before his death, together with a number of illustrations of events of historic Catholic interest in which he played a leading part.

Confraternity of Christian Doctrine Issues Pamphlet Printing of Apostolic Delegate's Address

AN ADDRESS by His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, delivered at the National Catechical Congress of the Confraternity of Christian Doctrine in New York in October, has been printed in pamphlet form and is being distributed from the National Center of the Confraternity, 3812 Massachusetts Avenue, N. W., Washington, D. C.

The subject of the address was "All Who Are Capable Should Teach and Foster the Catechism." In it, His Excellency repeated the declaration of His Holiness, Pope Pius XI, that the catechism needs not only to be known but to be loved and made an appeal to his hearers to take an interest in the teaching of catechism. His appeal was directed to as many of you as love honesty, propriety and uprightness of life, as many of you as are persuaded that the family is a sanctuary and that marriage is and ought to be a holy union whose sublime aim is the procreation and education of children."

Archbishop Mitty Succeeds Msgr. Burke as Head of the Chaplains' Aid Association

THE Most Rev. John J. Mitty, Archbishop of San Francisco, has accepted the presidency of the Chaplains' Aid Association, it was announced in Washington, D. C., last month. Archbishop Mitty is a member of the Administrative Board of the National Catholic Welfare Conference.

As president of the Chaplains' Aid Association, Archbishop Mitty will succeed to an office which has been vacant since the death of the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the N. C. W. C., on October 30. Monsignor Burke founded the association in 1917 and remained president until his death.

Bishop Alter, Doctor Haas Accept Posts with National Catholic School of Social Service

THE Most Rev. Karl J. Alter, Bishop of Toledo, has consented to serve as acting president of the Board of Trustees of the National Catholic School of Social Service, it has been announced by Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women and secretary of the board. The N. C. C. W. sponsors the service school.

The Rev. Dr. Francis J. Haas, rector of St. Francis' Seminary, Milwaukee, has consented to serve as acting vice president, Miss Regan also announced.

Bishop Alter and Dr. Haas will fill offices formerly held by the late Rt. Rev. Msgr. John J. Burke, C.S.P., and the late Rt. Rev. Msgr. William J. Kerby, respectively. Both Bishop Alter and Dr. Haas are former directors of the National Catholic School of Social Service.

Director of N. C. W. C. Education Department To Be Heard in National Broadcast

THE Rev. Dr. George Johnson, director of the Department of Education of the National Catholic Welfare Conference and secretary general of the National Catholic Educational Association, is included in the list of sectional leaders who will take part in the first national Conference on Educational Broadcasting to be held in Washington, D. C., December 10-12 in cooperation with the Federal Communications Commission and the United States Office of Education.

Czechoslovakia Group Lauds Work Of N. C. W. C. Bureau of Immigration

THE annual report of the Society of St. Raphael for the Protection of Catholic Emigres from Czechoslovakia contains tributes to oversea collaborators, particularly the N. C. W. C. Bureau of Immigration.

The report makes special mention of the assistance rendered to Czechoslovak emigres—mostly women and children who follow their husbands and fathers who have immigrated to the United States—by the social workers of the N. C. W. C. Bureau of Immigration. Tribute is paid to the work of Mrs. E. Doubek, of the bureau, much of which has been done in close association with the National Alliance of Bohemian Catholics.

Msgr. Sheen to Begin New Series of Addresses on Catholic Hour, January 3, 1937

RT. REV. MSGR. FULTON J. SHEEN will begin his seventh annual series of addresses in the National Council of Catholic Men's nation-wide Catholic Hour on January 3. The subject of this year's series, comprising fourteen addresses, is *Our Wounded World*, the titles of the individual addresses being as follows: January 3, "The Slaughter of the Innocents"; January 10, "The Church and the State"; January 17, "The Spirit and Unity"; January 24, "Opportunity"; January 31, "Responsibility"; February 7, "Spirituality"; February 14, "The First Word"; February 21, "The Second Word"; February 28, "The Third Word"; March 7, "The Fourth Word"; March 14, "The Fifth Word"; March 21, "The Sixth Word"; March 26, "The Seventh Word"; and March 28, "The Two Tombs."

AFFILIATION *of* LAY GROUPS *with* N. C. W. C.

A Statement of General Principles and of Their Particular Application Promulgated at the 1936 Annual General Meeting of the Bishops of the United States.

AT their 1935 general meeting, the archbishops and bishops of the United States issued an important statement calling attention to the distinction between "Catholic Action" and "Catholic activity" (see page 8, December, 1935, issue of CATHOLIC ACTION). At their general meeting this year a more detailed statement on this particular subject was issued. This statement is printed in full herewith and should receive the careful attention of the members of all lay organizations, their spiritual directors and officers. The statement follows:

I. General Principles

THE bishops of the United States in establishing the National Catholic Welfare Conference provided a means whereby Catholic organizations of the country might act in cooperation with the Hierarchy on all matters of national interest and particularly those requiring definite Catholic leadership and definite expression of Catholic thought. The departments of the Conference welcome affiliation of Catholic societies and of other Catholic groups.

The following principles set forth in terms that refer specifically to the Department of Lay Organizations are equally applicable to affiliation with any department of the Conference.

The Department of Lay Organizations includes the National Council of Catholic Men and the National Council of Catholic Women. Affiliation with these enables Catholic lay organizations to know the mind of the Hierarchy which must ever be the common guide of all. Through such affiliation, therefore, it is easy for any Catholic organization in the United States to know whether its common effort is in harmony with the mind of the bishops before publicity is given.

A Catholic organization is acting out of harmony with the principles of Catholic Action if, without this readily available guidance, it takes a public position on a matter—legislative or otherwise—which affects Catholic interests. Even a just claim to expert knowledge in any particular field does not qualify an organization to speak for the Church. The authoritative voice of the Church in matters of common interest is the voice of the bishop.

It is, of course, clear that diocesan organizations are entirely subject to the ordinary of the diocese. The ordinary is the proper authority to which they should look for guidance and direction. The fact that they may be diocesan units of the National Council of Catholic Men or the National Council of Catholic Women, and that as such they seek guidance from these councils on certain matters does not in any way lessen their responsibility to, and their dependence on their ordinary.

Catholic societies that are interstate or national may, by affiliating themselves with the proper department of the National Catholic Welfare Conference, develop their activities in such a way as definitely to promote Catholic unity. For their action within a diocese they should, of course, submit their plans to the ordinary of that diocese. But for their action in a wider field which would affect the Catholics of many dioceses, they should first of all ascertain whether their program be in line with the common mind of the bishops. That common mind of the bishops may be ascertained from the Administrative Board, National Catholic Welfare Conference.

Any organization that fails to observe this procedure runs the risk of having its announced program disavowed, to the chagrin of the society; to the embarrassment of the bishops; and to the detriment of the Church. Questions of gravest import have faced the Church in this country and will continue to face it. The bishops, therefore, hold a yearly conference to safeguard the interests of the Church, and expect that all Catholic organizations work together in union with them and under their guidance. By the appointment of the Administrative Board the Bishops of the National Catholic Welfare Conference have supplied the means whereby each and every organization can assure itself of the Catholic position on any matter of national import.

Far from diminishing Catholic lay activity, or discouraging lay initiative, this cooperation of lay organizations with the National Catholic Welfare Conference is designed to guide such activity and make it effective in common action. It must be evident, therefore, to all that when a Catholic organization, without seeking to know the mind of the bishops, speaks categorically on a question that affects general Catholic interests, it is doing a disorderly thing. While it would indeed be lamentable to limit Catholic effort even on national matters to the Administrative Board, National Catholic Welfare Conference, it is none the less lamentable for a Catholic organization not to make sure beforehand that any action it proposes to take is in conformity with the mind of the bishops.

II. Particular Application

1.

IN the case of diocesan organizations the contact with the National Catholic Welfare Conference is through the ordinary or through the agency designated by him.

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N. C. W. C. Activities During 1936—*Continued from page 15*

World Catholic Press Congress in Rome, addressed the congress on more effective publicizing of encyclical letters, and was chosen a member of the Council of the Permanent International Commission of Editors. The director also visited various of the News Service's correspondents in Europe.

In the course of the year, Bishop Boyle recorded, the department offered as a special syndication a group of articles on the anniversary of the two great encyclicals on social justice.

LAY ORGANIZATIONS DEPARTMENT

BISHOP NOLL
Episcopal Chairman

THE activities of this department of the Conference, which comprises the National Council of Catholic Men and the National Council of Catholic Women, were presented by the Most Rev. John F. Noll, Bishop of Fort Wayne. The report shows a gratifying but far from complete total of affiliations with the two councils on the part of organizations representing the Catholic men and women of the country. A statement issued by the bishops at their general meeting this year and printed elsewhere in this issue has an important bearing on the whole matter of lay organization.

The report of the National Council of Catholic Men covers its general activities and its particular efforts in making known the aims and purposes of its Catholic Evidence Bureau and of its international broadcast of the Catholic Hour.

The report of the activities of the National Council of Catholic Women, now fully organized and effectively operating in 54 dioceses, shows a great variety of accomplishments. The N. C. C. W's work during the past year was reported in considerable detail in the November, 1936, issue of CATHOLIC ACTION (see pages 19-23). The following is a brief summary of the work of the councils as reported at the general meeting by Bishop Noll.

NATIONAL COUNCIL OF CATHOLIC MEN

THE National Council of Catholic Men, at the close of the fiscal year on July 31, had 1,057 affiliations throughout the country, consisting of eight national organizations, 395 parish councils, 330 Knights of Columbus Councils, 177 Holy Name Societies, and 147 other local organizations, the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, reported. There are seven diocesan organizations and 43 individual supporting members, an increase of 13 over the previous year.

The report, divided into three parts, tells of the activities of the general department, the Catholic Evidence Bureau and the Catholic Hour. Dealing with the latter, which is a radio program produced by the N. C. C. M. and broadcast nationally over a network of the National Broadcasting Company, the report points out that its purpose is to give to the American public through trained, competent speakers a better knowledge of the Catholic Faith and its teachings, and the application of those teachings to the immediate public questions of the day.

"Apart from these results, however," the report continues, "the good will that has been engendered among non-Catholics, and the inspiration that has been given to Catholics and non-Catholics alike, is incalculable. Audience mail is a sufficient index of this."

During the year the number of accepting stations has varied from 51 to 57, distributed over 37 states and the District of Columbia. A short-wave broadcast carries the program throughout the Western World.

A total of 22,951 letters were received during the year concerning the "Hour," and it is estimated that 20 per cent, or about 4,600 letters, came from non-Catholics. Less than one-half of 1 per cent of these was adversely critical. Letters were received from many places outside the United States and Canada, including the British Isles, Africa, Continental Europe, South and Central America and Australia.

The addresses delivered over the Catholic Hour, the report states, were published separately and in collected form and 58,350 copies of the complete series of pamphlets and 28,250 copies of the separate addresses were distributed.

The primary function of the Catholic Evidence Bureau, other than the Catholic Hour, has continued to be the collection and broadcasting of information on various kinds of lay apologetical activities, the report states. The bureau, through the executive secretary of the N. C. C. M., has kept in close touch with Catholic Evidence Guilds in Baltimore, Philadelphia, Buffalo, Detroit, New York, Oklahoma City and Washington, with the director of the Narberth Movement, and with numerous other leaders in evidence work. The information derived from these and other contacts has been published regularly in the *Monthly Bulletin* of the N. C. C. M.

The National Council of Catholic Men, the report states, wrote a number of letters to editors and directors of secular newspapers and news services, with markedly good results.

National Council of Catholic Women

THE National Council of Catholic Women is now organized in 54 dioceses of the country, the Most Rev. John F. Noll, Bishop of Fort Wayne and episcopal chairman of the Department of Lay Organizations, reported. One diocesan council was added, in Amarillo, and plans for organization are under way in four others.

Special committees functioning through and with the national headquarters were listed in the report as: Study Clubs, Extension of Religious Education, Immigration, Parent-Teacher Associations, Industrial Problems, Family and Parent Education, Organization and Development, and the National Catholic School of Social Service. The committee formerly known as Girls' Welfare has become the Youth Committee and there has been added a Committee on International Relations.

The national office, the report said, carries on a wide correspondence, international in scope, and 16,858 letters were sent out during the year. The council distributed 115,000 pamphlets. The second annual youth institute sponsored by the N. C. C. W. was held in June at the School of Social Service. It was decided to encourage and assist regional youth institutes throughout the country, and a graduate of the service school was added to the N. C. C. W. staff as a field representative in the organization of youth program.

As a member of the International Union of Catholic Women's Leagues, the report said, the N. C. C. W. kept in touch with activities of Catholic women throughout the world.

With regard to legislation, the council, through its *Monthly Message* has kept all of its member organizations informed as to the trends in social legislation. It has emphasized the importance of knowing the way in which provisions of the Social Security Act were to be carried out in the various states, and the responsibility for wider interest in the right administration of these provisions.

The council officially protested the passage of the Equal Rights Amendment and the Birth Control Bill. In connection with the latter, it followed up with women's organizations the endorsement of this bill by the General Federation of Women's Clubs and in a number of states, through protest on the part of Catholic women, prevented the endorsement of the action taken at the national convention of the General Federation.

During the year the National Board of Directors held a meeting in Fort Wayne and the Executive Committee met in Chicago in February and in Washington in June.

The National Catholic School of Social Service completed its fifteenth scholastic year with 49 students enrolled, 15 for the second year. Nineteen states and the District of Columbia were represented, with one student from China and one from Germany. Ohio ranked first with nine students and California second with eight. Twenty-five Catholic and nine non-sectarian colleges and universities were represented in the student body.

In addition to full-time students, 30 social workers employed in local agencies were enrolled in evening classes, making a total enrollment of 79.

In addition to 11 scholarships made available by organizations and individuals, 24 loan scholarships were awarded during the year to worthy students who could not otherwise get professional training for a field where Catholic workers are so badly needed, the report stated.

In announcing plans for regional youth institutes, the report expressed the hope that a national institute for women in industry soon will be inaugurated.

It was recorded in the report that 40 members of the Hierarchy attended one or more sessions of the national convention, held at Fort Wayne, Ind. Two state conventions and 49 diocesan conventions were held in the year.

LEGAL DEPARTMENT

ARCHBISHOP RUMMEL
Episcopal Chairman

CONDITIONS in foreign countries have greatly increased the duties and services of the Legal Department of the National Catholic Welfare Conference, the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of that department, reported. Likewise, the rapidly developing governmental proposals in the United States have added much to the tasks of the department in studying and analyzing these proposals.

Calling attention to the fact that "the duties of the Legal Department extend over a vast field covering administrative and legislative matters of interest to Catholics in the United States, the insular possessions and to Catholic correspondents in several other countries," Archbishop Rummel cited the conditions in Spain, Mexico, Puerto Rico and other countries as making it necessary for the Legal Department to gather information concerning such matters as the developments in the Mexican situation, the civil war in Spain, problems in Puerto Rico.

The Archbishop also reported that in the course of the year "questions affecting the rights of parochial school children to share in public services, transportation,

health, textbooks, student aid, etc., have been under discussion and our cooperation has been requested by numerous agencies."

The report stated that the department is in contact with Puerto Rico and is hopeful that laws now under consideration will safeguard the essential interests of Catholic schools.

The report cited enacted and proposed legislation in the last Congress of interest to Catholics and on which the Legal Department kept up-to-date information for the use of other departments of the N. C. W. C. as well as outside groups and agencies. Such legislation included education, motion pictures, birth control and eugenical sterilization.

The department rendered assistance to the national headquarters of the Holy Name Society in the matter of extending the patent rights on the society's emblem, the Archbishop reported. The department, he said, also sent to ordinaries throughout the country the full regulations of the Social Security Act.

LESSONS OF THE ENCYCLICALS

(*Continued from page* 10)

and evaluated in these authoritative utterances of the supreme pontiffs. These encyclicals contain a complete and systematic statement of Christian political and social philosophy, and a working program of action for all who are desirous of correcting the evils that are rampant in the world today.

"Error can be checked only by truth. Catholics in common with millions of non-Catholics who are bewildered by the multitudinous theories of life and conduct presented for their acceptance, need definite schemes of action and a clear and well-rounded philosophy of thought and conduct. The issues at stake are vital and call for concerted and unified action."

AFFILIATION OF LAY GROUPS

(*Continued from page* 18)

2.

In the case of an organization functioning in more than one diocese, whether it be state, interstate, or national, contact with the N. C. W. C. should be made through an authorized and acceptable agent. It is to be noted, however, that even in this case action of any such organization within a given diocese must be carried out subject to the ordinary of that diocese.

3.

The Administrative Board, National Catholic Welfare Conference, shall direct the particular organizations to the proper department for affiliation.

"CATHOLIC ACTION'S" STUDY OUTLINES FOR YEAR AROUND USE

LISTED below are the several series of monthly discussions, prepared by the N. C. W. C. Study Club Committee with representation from various departments of the N. C. W. C. for use of forums, fraternal societies, discussion groups, study club members, students, etc.

*1935-1936 *Series*—CATHOLIC ACTION AND YOUTH. List of monthly topics follows: "Youth and the Eucharistic Congress"; "Youth and Catholic Education"; "Youth and World Peace"; "Youth and Today's Literature"; "Youth and Catholic Leadership"; "Youth—Living the Faith"; "Social Justice: What It Means; How Attain It."

*1934-1935 *Series*—General Topic: CATHOLIC ACTION AND THE FAMILY. Topics discussed: (Oct.) "Catholic Thought on the Family and Its Needs"; (Nov.) "The Christian Home"; (Dec.) "Lay Organization and the Family"; (Jan.) "The Catholic Press and the Family"; (Feb.) "The Catholic Family and the Youth Movement"; (Mar.) "The Catholic Family and the Community"; (Apr.) "World Problems in Relation to Family Life"; (May) "The Family and Economic Life."

*1933-1934 *Series*—General Topic: CATHOLIC ACTION AND THE ECONOMIC CRISIS. Topics discussed: (Oct.) "Catholic Action and the NRA"; (Nov.) "Catholic Education and National Recovery"; (Dec.) "Catholic Lay Organizations in the Present Crisis"; (Jan.) "The Catholic Press and the Present Crisis"; (Feb.) "The Family in the Present Crisis"; (Mar.) "World Peace: How Achieve It; How Maintain It"; (Apr.) "Work of Evidencing Our Catholic Faith"; (May) "Bringing About A New Social Order."

1932-1933 *Series*—Available in a 92 pp. booklet entitled "Aids to Catholic Action" which includes the following: "Catholic Action"; "Catholic Education"; "Lay Organizations"; "The Family"; "The Catholic Press"; "World Peace"; "Evidencing the Faith" and "The Christian Way to Economic Justice."

*** Note: Outlines mentioned above are available in back issues of "CATHOLIC ACTION"—20 cents per copy; $1.50 per series. For topics included in the 1936-37 series thus far see page 22 of this issue.**

JANUARY STUDY TOPIC: "MARRIAGE *and the* FAMILY"

In Light of Pope Pius XI's "Christian Marriage" Encyclical

Notice to Members of Study Clubs Using N. C. W. C. Outlines

LAST month, in the November issue of CATHOLIC ACTION, was published the third of the 1935-36 series of discussions planned by the N. C. W. C. Study Club Committee on the topic "Catholics and the Problem of International Peace." Previously published outlines were: "Catholic Education in the Light of Pope Pius XI's Encyclical"; "Catholic Action—Its Meaning, Nature, Scope and Practice," and a specially prepared outline on Pope Pius XI's "Reconstructing the Social Order" encyclical, the last named being available in pamphlet form. The February discussion, to appear in next month's issue, will be on the "Catholic Press." This series will deal with the encyclicals and pronouncements of our Holy Father, Pope Pius XI, and is intended to promote a wider understanding, locally and nationally, of the various problems presented therein. In this issue, CATHOLIC ACTION presents the January study topic as titled above.

Correspondence with organizations and individuals with reference to the promotion and the conduct of study clubs, programs, available material, etc., is respectfully invited.

I. Introductory

THIS season of the Church year seems particularly fitting for directing attention to marriage and family life. Many features of this period, extending, namely, from the Feast of the Nativity of Our Lord to Septuagesima Sunday, remind us forcefully of the home of the Holy Family wherein Christ chose to live, and of the first beginnings of the Christian family among us. The Epistles and Gospels refer on a number of occasions to the Savior's infancy and childhood and speak of His growth in wisdom and grace as He lived within the humble home at Nazareth. It is during this period, too, that the Church recalls Christ's first miracle, the changing of water into wine at the wedding feast of Cana, an act whereby He showed the high regard in which He held the marriage state and called down abundant blessings upon wholesome family life for ages to come. Furthermore, there is the fact that immediately following the main feasts of the Christmas season, the Church celebrates with special solemnity a feast in honor of the Holy Family. The feast falls this year on January 10. Christmas Day itself, or the Feast of the Nativity of Our Lord, may with every right be looked upon as the birthday of the Christian family. What more fitting time, then, for a serious study of marriage and the family?

There is no need for arguing here the importance of the family. Catholics take that for granted. Nor is there reason to show at any length that much of our family life is in a bad way, that it sorely needs attention. Even a cursory reading of the daily press would convince anyone of that fact. And should there remain possible room for doubt, one need but point out that Pius XI has thought the condition of the modern family so deplorable that he deemed an encyclical on marriage addressed to the entire human race necessary.

In studying the topic, "Marriage and the Family" one can do no better than direct attention to the content of this Encyclical. It was written, as His Holiness, Pius XI himself declares, "in view of the present conditions, needs, errors, and vices that affect the family and society." It calls attention to the fundamental principles of marriage which so many have lightly set aside today. The document falls very logically into the following three major parts: (1) The Nature, Dignity, and Blessings of Christian Marriage; (2) The Errors and Vices Against It; (3) The Remedies for the Evils. The three sections that follow are based on this general division, and aim to give, in as brief form as possible, the main content of the Encyclical.

II. Nature, Dignity, and Blessings of Christian Marriage

Divine Authorship. At the very outset of the encyclical Pius XI emphasizes the fact that marriage comes from God; that it is a divine and not a human institution; that it is God-made and not man-made; that, as a result, it is subject to divine laws and not to human laws. Furthermore, insofar as the baptized are concerned, marriage is not only a divine institution but also a sacrament.

Dignity of Marriage. From its divine authorship and sacramental character naturally flows the exceptional dignity of Christian marriage. "How great is the dignity of chaste wedlock," writes Pius XI, "may be judged best from this, that Christ Our Lord . . . not only . . . ordained it in an especial manner as the principle and foundation of domestic society and therefore of all human intercourse, but also raised it to the rank of a true and great sacrament of the New Law."

The Part of the Human Will. While it is true that matrimony is of its very nature of divine origin, it is none the less true that the human will also enters into it and "plays a most noble part therein." Each individual marriage arises only from the free consent of the spouses. Indeed, freedom of consent is of the very essence of the contract and the first condition for the validity of the sacrament. However, when once freely contracted, matrimony is subject not to the whims of man, but to its divinely made laws and its essential properties. Its nature, in other words, is entirely independent of the free will of man.

The Blessings of Matrimony. In discussing the subject of the benefits or "blessings" of marriage, Pius XI follows St. Augustine, who treated the topic under the three main heads of offspring, conjugal faith, and the sacrament.

Offspring. It has always been the view of the Church that the prime purpose of marriage is the propagation of the human race, the begetting of children. However, the blessing of offspring is not completed by merely begetting them. They must be trained. And both by the law of nature and of God, this right—and at the same time sacred duty—belongs in the first place to the parents, to those namely who began the work of nature by giving the children birth.

Not only do the begetting and rearing of children constitute the prime purpose of marriage, but children are also prime forces in integrating the home. Parents find in their children a mutual interest more cohesive than any other binding force within the domestic world. On the

other hand, there are few things, if any, that are more harmful to the life of the home than the absence of children. The majority of broken homes are childless homes.

Conjugal Faith. In describing conjugal faith, Pius XI distinguishes the following four elements: Unity, chastity, charity, obedience.

Unity. First of all, conjugal honor demands complete unity in matrimony. "Every use of the faculty given by God for the procreation of life," says the encyclical, "is the right and privilege of the marriage state alone, by the law of God and of nature, and must be absolutely within the sacred limits of the state." And in that state there is question of only one man and one woman, one husband and one wife. All such perversions as polygamy, polyandry, and promiscuity must be eschewed.

Chastity. The term "chastity" is used here in the sense of conjugal and not virginal chastity. It refers to the one check upon the mutual sex life of husband and wife, namely, that it must not be spendthrift or unnatural. There must be no deliberate frustration of nature's plan.

Insofar as virginal chastity, or the deliberate choice of a single state, is concerned, the Church considers it a better and higher life than one of marriage. She considers a life of perpetual virginity, dedicated to God, as spiritually very fruitful.

Charity. Another highly important element of conjugal faith is charity. There is question here of deep spiritual love as distinguished from mere physical attraction. Its prime purpose is, according to the encyclical, "that man and wife help each other day by day in forming and perfecting themselves in the interior life; so that through their partnership in life they may advance ever more and more in virtue, and above all, that they grow in true love towards God and their neighbor."

Obedience. Under the title "honorable, noble obedience," the encyclical deals at some length with the respective positions of husband and wife in the home. Particularly does it show in considerable detail what is implied, and what is not implied, in the so-called subjection (*obtemperatio*) of the wife.

The Sacrament. The third blessing of Christian marriage is "the sacrament." The term is here taken to mean two distinct things, namely, the indissolubility of the marriage bond and the elevation of the matrimonial contract by Christ to the dignity of an efficacious means of grace. At this point Pius XI not only refers to the Scriptures to uphold the teaching of the indissolubility of the marriage contract but also sets forth in considerable detail the benefits to individuals and society that normally flow from it. Here, too, His Holiness recalls the teaching of the Church with regard to the so-called Pauline Privilege and also points out that only consummated marriages, according to the mind of the Church, are indissoluble.

III. Errors and Vices Against Christian Marriage

AFTER showing in a positive way the attitude of the Church toward marriage, Pius XI approaches the subject in a negative way. In the second major section of the encyclical he traverses, step by step, the same ground he covered in the first and points to the various errors and vices that stand opposed to the Church's doctrines on marriage and the family. At the root of these errors and vices lies the general false principle that matrimony was neither instituted by God nor raised to the dignity of a sacrament by Christ, but was invented by man.

Having discussed this general principle, Pius XI proceeds to enumerate and refute, one by one, the errors and vices opposed to the three blessings of matrimony—offspring, conjugal faith, and the sacrament.

Under the first, namely, offspring, the following specific evils are considered: Birth prevention, abortion, and faulty eugenics.

Birth Prevention. Referring to artificial birth control, Pius XI states unequivocally that "no reason, however grave, may be put forward by which anything intrinsically against nature may become conformable to nature and morally good." It is but the age-old view of the Church regarding the artificial limitation of the family. Such artificial limitation, through the frustration of the marriage act, is unnatural. It is morally wrong, intrinsically vicious. No purpose or circumstance can justify it.

Abortion. That Pius XI should refer in his encyclical to abortion—the taking of the life of the unborn child—as a "very grave crime," is, of course, but to be expected. Abortion is simply murder, a violation of the precept of God and of the law of nature, "thou shalt not kill."

Eugenic Fallacies. Two things must be distinguished here, the prevention of marriage and the sterilization of certain individuals; both are to be condemned as morally wrong. To marry is one of the most fundamental of the natural rights of man. Hence, the state has no right to prevent from marrying such as are naturally fit for marriage—those, in other words, who give reasonable promise of being able to carry out the functions of married life. By the same token is the state forbidden to sterilize the individual. To do so is to deprive him of the proper use of a natural faculty. It is to deny him the inherent right to propagate his kind. The state has no blanket power to do such a thing. Nor may the individual freely submit to sterilization. He has no such dominion over his body.

This is not to say that the Church is inimical to the cause of eugenics as such. In truth she has done much down through the centuries that has made for race betterment. Nor should it be thought that the Church forbids anyone to dissuade defectives from marrying. What she does forbid is the enforced denial of the right to marry to individuals who are capable of fulfilling the ordinary obligations of marital or family life.

Conjugal Faith. Speaking of errors against conjugal faith Pius XI points out that "every sin committed as regards the offspring becomes in some way a sin against conjugal faith, since both these blessings are essentially connected." After that, His Holiness proceeds to discuss the specific sources of error and vice which correspond to the virtues which are demanded by conjugal faith, "*the chaste honor* existing between husband and wife, the *due subjection* of wife to husband, and the *true love* which binds both parties together."

Those spouses offend against *chaste honor* or marital fidelity, and at the same time against marital unity, who in any way countenance a harmful and false friendship toward a third party. Such, according to Pius XI, are condemned "by that noble instinct which is found in every chaste husband and wife, and even by the light of the testimony of nature alone—a testimony that is sanctioned and confirmed by the command of God: 'Thou shalt not commit adultery' (Exod. XX, 14); and the words of Christ: 'Whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart'" (Matt. V, 28).

Those offend against marital obedience, or the *due subjection* of wife to husband, who set aside the honorable and trusting obedience which the woman owes to man. In discussing this subject the Supreme Pontiff mentions and defines three faulty types of emancipation of women—physiological, social, economic—and brands them as offending against the true and exalted liberty which belongs to the noble office of a Christian woman and wife.

Finally, there is mention of those who offend against conjugal faith by offending against *true love*—those, namely, who would substitute for that true and solid love, which is the basis of conjugal happiness, "passing sentiment or mere love of the senses." To build upon such love is to build upon sand. Only true, spiritual love will neither fall away nor be shaken by adversity.

The Sacrament. In examining the errors and vices opposed to the "Sacrament," one finds that both the sanctity and the indissolubility of marriage are denied by the enemies of true matrimony. In discussing these particular errors, reference is also made to the Church's attitude toward mixed marriages, and toward separations and annulments.

Denial of Sanctity. Entirely contrary to the view of the Church regarding the sanctity and divine authorship of

marriage is the opinion of those who maintain that matrimony is a purely profane and not a religious thing, that it is man-made and not divinely ordained. In answer to these, Pius XI states: "Even by the light of reason alone, and particularly if the ancient records of history are investigated, if the unwavering popular conscience is interrogated and the manners and institutions of all races examined, it is sufficiently obvious that there is a certain sacredness and religious character attaching even to the purely natural union of man and woman, 'not something added by chance but innate, not imposed by men but involved in the nature of things,' since it has 'God for its author and has been even from the beginning a foreshadowing of the Incarnation of the Word of God.'" Then His Holiness goes on to say that this sacredness of marriage arises from its divine origin, from its purpose, and from the very nature of wedlock. And he concludes: "To this must be added that new element of dignity by which the Christian marriage is so ennobled and raised to such a level that it appeared to the apostle as a great sacrament."

Mixed Marriages. The Church has always set her face against mixed marriages, that is, against unions between Catholics and non-Catholics. The dispensations she grants for such unions are given with reluctance. The view of the Church is that Catholics who contract mixed marriages fail conspicuously in the respect and reverence that should be accorded matrimony because of its sacramental character. Mixed marriages, she knows, are a threat to the firmness of the marriage bond. "There will be wanting," the encyclical points out, "that close union of spirit which, as it is the sign and mark of the Church of Christ, so also should it be the sign of Christian wedlock, its glory and adornment. For where there exists diversity of mind, truth and feeling, the bond of union of mind and heart is wont to be broken, or at least weakened."

Denial of Indissolubility. With regard to the permanence of the marriage tie the attitude of the enemies of the Sacrament is clear. The bond, they insist, may be dissolved. Divorce is permissible. It may be sanctioned by law. "Opposed to these reckless opinions," says the Supreme Pontiff, "stands the unalterable law of God, fully confirmed by Christ, a law that can never be deprived of its force by the decrees of man, the ideas of a people or the will of any legislator: 'what God hath joined together, let no man put asunder.'"

Separation. By a separation is meant a permission for husband and wife to live apart. The Church upholds the right of separation under certain circumstances, and Pius XI points to this fact in answer to customary objections raised against the indissolubility of marriage. Needless to add, since there is involved in such a separation no dissolution of the bond, there can be no question of remarriage.

Annulment. An annulment means an official declaration by the Church that a certain alleged marriage was null and void from the beginning. Thus a marriage may be declared null because a diriment—that is, an invalidating impediment was discovered *after* the marriage, or again, because the consent given was faulty, or because the proper form was not used in performing the rite. Respect for the dignity of the Sacrament demands that instances, or alleged instances, of invalid marriages be formally investigated and that decisions be given by competent and learned authority. It is for the adjudication of those and similar matters that the Church maintains her ecclesiastical courts.

IV. Remedies for the Evils Against Christian Marriage

MERELY to enumerate the errors and vices against marriage is to suggest many remedies that might be used to counteract them. But Pius XI does not consider this sufficient. He also outlines in his encyclical a specific remedial program. First of all, His Holiness lays down the general principle that, when things have deviated from their right order, they cannot be brought back to that original state which is in harmony with their nature except by a return to the divine plan. Then he proceeds to point out that this return to the divine plan, this restoration of due order in the matter of marriage, requires both knowledge of the plan and a life in conformity with it. More specifically, he says it requires the following: Subjection to God's will; obedience to the Church; instruction on marriage; a steadfast will; preparation for marriage; help for those in straitened circumstances; the upholding of the moral order; harmonious cooperation of Church and state.

Subjection to God's Will. The chief obstacle to the study of the plan divinely ordained with regard to marriage is the power of unbridled lust. Man cannot hold in check his passions unless he first of all shows a humble compliance to duty and a reverence toward his Maker; in other words, unless he first subjects himself to God. "It is a sacred ordinance," states the encyclical, "that whoever shall have first subjected himself to God, will, by the aid of divine grace, be glad to subject to himself his own passions and concupiscences; while he who is a rebel against God will, to his sorrow, experience within himself the violent rebellion of his worst passions."

Obedience to the Church. Since the observance of the moral law demands that which is at times difficult, man, left to himself, readily finds excuses for avoiding the fulfillment of the law. To avoid any falsification or corruption of the divine law, therefore, and in order that true knowledge may guide his conduct, the individual should submit himself to the guidance of the Church. "A filial and humble obedience toward the Church," says the encyclical, "should be combined with devotedness to God and the desire of submitting to Him. For Christ Himself made the Church the teacher of truth in those things also which concern the right regulation of moral conduct, even though some knowledge of the same is not beyond human reason." It is particularly in the moral field that private judgment is easily overrated. It is in this field that man's passions are only too likely to distort his judgment, to confuse his reason.

Instruction on Marriage. Of the utmost importance for the restoration of true marriage, is proper instruction concerning matrimony. Pius XI urges that this be given the faithful "both by word of mouth and by the written word, not cursorily, but often and fully, by means of plain and weighty arguments so that these truths will strike the intellect and will be deeply engraved on their hearts." Addressing himself to bishops, priests, and the laity, His Holiness says that if the latter-day subverters of marriage, by means of books and pamphlets and other innumerable methods, mislead the minds of men and corrupt their hearts, then they should themselves "by every fitting means oppose error by truth, vice by the excellent dignity of chastity, the slavery of covetousness by the liberty of the sons of God." He urged a wholesome instruction and warned against an exaggerated physiological education in which is learned "rather the art of sinning in a subtle way than the virtue of living chastely." Fortunately, there is today a rapidly developing literature dealing with marriage and family life from the Catholic viewpoint.

A Steadfast Will. Knowledge alone is insufficient. Instruction alone will not bring about the conformity of marriage to the law of God. A steadfast determination of will on the part of husbands and wives is necessary if the law of God and of nature with regard to marriage is to be observed. Hence, the encyclical states, "Let husband and wife resolve: To stand fast to the commandments of God in all things that matrimony demands; always to render to each other the assistance of mutual love; to preserve the honor of chastity; not to lay profane hands on the stable nature of the bond; to use the rights given them by marriage in a way that will be always Christian and sacred."

Such steadfastness of will must not depend solely upon natural means. Cooperation with the grace of the Sacrament of Matrimony is necessary. "Let not, then, those who are joined in matrimony neglect the grace of the sacrament which is in them: for in applying themselves to the careful observance, however laborious, of their duties they will find the power of that grace becoming more effectual as time goes on." By these words Pius XI does not mean to belittle

natural means. He merely warns against placing too much reliance upon them to the neglect of supernatural helps.

Preparation for Marriage. Fundamental, too, in the restoration of the divine plan, is due preparation for marriage. The Supreme Pontiff speaks of both remote and proximate preparation. By the former he means a thorough Christian education from early childhood on. "It cannot be denied," he says, "that the basis of a happy wedlock and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence." By the latter he means chiefly the careful selection of a life partner. "To the proximate preparation of a good married life belongs very specially the care in choosing a partner; on that depends a great deal whether the forthcoming marriage will be happy or not, since one may be either a great help in leading a Christian life, or a great danger." Those who are contemplating marriage he urges to pray for divine guidance in the making of their choice, and to consult with their parents.

Help for Those in Straitened Circumstances. Since excessive poverty, springing often from scanty wages, not infrequently makes it difficult for husband and wife to observe the law of God regarding marriage, the state should enforce social justice. It should see to it that every head of a family can "earn as much as, according to his station in life, is necessary for himself, his wife, and for the rearing of his children." To be sure, the individual is expected to save, insofar as he is able, before marriage, so that he has something with which he can start building a home.

In the case of those who are not self-supporting, joint aid by private and public guilds is recommended by the encyclical. When, however, this does not suffice, then Christian charity and public authority must supply what is lacking. It is incumbent upon the rich to help the poor. It is the duty of those who have the care of the state to do their utmost to relieve the needs of the poor; to provide for the needs of married people and their families. The maintenance of the latter is a matter of great importance to the common weal. "If families, particularly those in which there are many children," says the encyclical, "have not suitable dwellings; if the husband cannot find employment and means of livelihood; if the necessities of life cannot be purchased except at exorbitant prices; if even the mother of the family, to the great harm of the home, is compelled to go forth and seek a living by her own labor; if she, too, in the ordinary or even extraordinary labors of child-birth, is deprived of proper food, medicine, and the assistance of a skilled physician, it is patent to all to what an extent married people may lose heart, and how home life and the observance of God's commands are rendered difficult for them." This citation clearly specifies certain circumstances in which it may be not only advisable but a matter of justice for the public authority to take action for the good of the home.

The Upholding of the Moral Order. The public authority must concern itself not only with temporal matters in its efforts to provide for the family; it must also keep in mind the spiritual welfare of the people. It must uphold public morality It must pass and enforce just laws that make for the protection of chastity, for reciprocal conjugal aid, and for similar purposes. Without these the foundations of the moral order will become weakened and the family will suffer because of the vices of the people.

Harmonious Cooperation Between Church and State. While the laws and sanctions of the state are indeed a help in preserving the moral order, they are in themselves insufficient. The authority of the Church is here essential. "A religious authority must enter in to enlighten the mind, to direct the will, and to strengthen human frailty by the assistance of divine grace." Hence, Pius XI exhorts those who hold the reins of power "that they establish and maintain firmly harmony and friendship with the Church of Christ, so that through the united activity and energy of both powers the tremendous evils, fruits of wanton liberties which assail both marriage and the family, and are a menace to both Church and state, may be effectively frustrated." A harmonious relationship between Church and state, he argues, will be for the benefit of both. More than that, it will be for the good of the family.

Such, at least in broadest outline, is the program offered by Pius XI for bringing marriage again into conformity with the divine plan. It is high time that we are coming to the defense of the home by carrying it out. It is high time that all are rising energetically to the defense of Christian family life and helping to reestablish the home in its former position of dignity and stability. This demands the inculcation of a thorough Christian philosophy of marriage and the home to offset the philosophy of evil and of error that is now running rampant. Moreover, it demands that the forces of evil be routed and that God be made to reign supreme again in our homes and in our communities. Through irreligious and skeptical schools and many other soul-destroying agencies, a pagan philosophy of society is being constantly foisted upon the public. So long as this continues, so long as errors against Christian principles go uncorrected, so long as Christian ideals are ignored or dealt with in a hostile spirit without adequate rebuttal, just so long will continue the formation of a public opinion that will react harmfully and detrimentally upon the family; just so long will our homes be inadequately protected. Not until a thorough-going Christian philosophy of life is again well in the ascendancy can Christian family life flourish reasonably unhampered.

Catholics, it seems safe to say, have not exerted the influence in forming public opinion that might legitimately be expected in view of their numbers, and in view of the strength and beauty and wholesomeness of the social principles which are their heritage. If justification there is for this, it must be found in a cause of which they can hardly be proud, namely, in ignorance or lack of preparation. It is not given Catholics by virtue of their Catholicity to give the reason for the faith that is in them or to show the falsity of erroneous principles. This is given them only by virtue of work or hard study—in a word, by virtue of preparation. And only too many Catholics have not had this necessary preparation. They are incapable of participating intelligently and effectively in certain phases of Catholic Action. They are none too well prepared to combat the errors of the subtle pagan philosophy of our day. This is precisely the reason for the insistent clamor of our time for the study club and adult education. It is the reason, too, for our inviting them herewith to a serious study of this highly important document, the encyclical of Pius XI on Marriage.

RECOMMENDED MATERIAL

Books

Marriage, by Bakewell Morrison, S.J. (Bruce Publishing Co.).

An Introductory Study of the Family, by Edgar Schmiedeler, O.S.B. (D. Appleton-Century Co.).

Readings on the Family, by Edgar Schmiedeler, O.S.B. (D. Appleton-Century Co.).

N. C. W. C. Study Club Booklets

Parent and Child.
Parenthood.
Childhood Religion.
The Family (a Study Club outline).

Magazine

The Catholic Family Monthly, organ of the Catholic Conference on Family Life. (Obtainable through the N. C. W. C. or *Our Sunday Visitor Press.*)

N.C.C.W. Organization *in* South Speeded *by* Galveston Convention

"THE Hierarchy of the United States has organized on national basis 'The National Council of Catholic Women.' May I say to you, as your Archbishop, that this national organization is a great help to your parish. Affiliation with it is the promotion of Catholic interests. In affiliating with the archdiocesan council, we ask that a true Catholic viewpoint make clear that affiliation with the national organization is necessary today when Holy Church is faced with difficulties which threaten catacombs and dire persecution. If we are alert to the dangers which face us, we shall again save Christian civilization. We ask you, therefore, to assist us in improving the archdiocesan and national organization of our Catholic women."—Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, in a recent letter to his pastors.

THE national convention in Galveston has given a good impetus to the work of organization in the South. Immediately following the convention, Miss Lenna M. Wilson, field representative for organization, went at the invitation of Bishop Jeanmard to explain the program of the national council to a state assembly of the Catholic Daughters of America at Lake Charles, Louisiana, while Miss Anna Rose Kimpel, field representative for youth activities, journeyed to Charleston, South Carolina, to initiate the youth work in that diocese.

Following these meetings they joined forces at the request of Archbishop Rummel for the organization of the Archdiocesan council and the youth program in New Orleans.

As CATHOLIC ACTION goes to press, the Lafayette Diocesan Council of Catholic Women is being organized and the organization of youth is being instituted in the diocese of Mobile.

Brief Reports *of* N.C.C.W. Activities

ARCHDIOCESE OF NEW ORLEANS, LOUISIANA

MEETINGS held throughout the archdiocese at Baton Rouge, Donaldsonville, Thibodaux, Hammond and Covington were equally encouraging.

In initiating the work, Archbishop Rummel said: "The real significance of Catholic Action is the grouping of Catholics to enlighten and strengthen the people. We must strive through united efforts to preserve things dear to the Catholic faith, and things essential to civilization itself. . . . We are the Church Militant, and women are an integral part of the Church Militant. They are expected to share in the sacrifices that will be demanded for the execution of the program (to combat unreligious and irreligious actions)."

"Communism is reaching out for the youth of the land," His Excellency stated. "Radical governments of the world are after youth. Young minds are flexible and impressionable. We must fight fire with fire. We must stir the hearts of our youth with love for what is right, and fight with prayer and sacrifice for the social reconstruction of the world, which is the Church's answer to the threat of Communism."

Since combative work along these lines is most important at the present time, Archbishop Rummel stressed the undertaking of work in study clubs, parent-teacher associations, Confraternity of Christian Doctrine, and youth work. His Excellency announced the appointment of the Right Rev. Msgr. Peter M. H. Wynhoven as archdiocesan director of the council. Following the mass meeting, at which Monsignor Wynhoven presided, a series of meetings in parishes were conducted to form parish councils.

Archbishop Rummel addressed the meeting in Baton Rouge, as did also Monsignor Wynhoven. The Right Rev. Msgr. F. L. Gassler, dean, presided at this meeting. After the meeting a musical program under the auspices of Court Marie Louise, Catholic Daughters of America, was given.

Practically all of the priests of the Donaldsonville deanery were present at the meeting held there. The Rev. J. Marion Jorda introduced Monsignor Wynhoven, who presided and urged the women to organize. Through the courtesy of Court Ascension, C. D. of A., a program of music was furnished.

Seventeen out of the 19 parishes were represented at the meeting at Thibodaux by the pastors and women of the parishes. The Very Rev. A. Ravoire, dean, presided Archbishop Rummel again outlined the organization procedure and exhorted the women to undertake this work for which there was a great need.

Although the deanery has only five parishes, 240 women were in attendance at the meeting in Hammond. The parishes represented were Holy Ghost, Hammond, Mater Dolorosa, Independence, St. Helena, Amite, St. Joseph's, Ponchatoula, and Our Lady of Pompeii, Tickfaw. The Very Rev. Vitalis Fueyo, O.P., dean, presided at this meeting. An outstanding contribution to the musical program of the evening was the singing of the Catholic Action song by the seventh grade girls of St. Thomas Aquinas School.

Despite inclement weather, over 200 women gathered for the meeting in Covington. The Right Rev. Abbot Columban Thius, O.S.B., dean, extended welcome. The parishes represented included Covington, Slidell, Mandeville, Madisonville, Abita Springs, Bogalusa, Lacombe, St. Joseph's Abbey, Folsom, St. Benedict's chapel and the missions.

Archbishop Rummel, and Msgr. Wynhoven were present and addressed all of the meetings as did Miss Wilson, who outlined the program of the national and diocesan councils, and Miss Kimpel, who explained the youth program.

DIOCESE OF LAFAYETTE, LOUISIANA

REPORTS of deanery meetings in the Lafayette and Crowley deaneries held on November 16 and 17 indicate the wholehearted response to the call of the Most Rev. Jules B. Jeanmard, Bishop of Lafayette, issued on November 4 to the pastors of his diocese in which he said: "It is high time that we fell in line with the majority of the dioceses in the United States in establishing in our diocese the National Council of Catholic Women."

These meetings as well as meetings in New Iberia and Lake Charles were addressed by Bishop Jeanmard. Two hundred and fifty were in attendance at Crowley, and at Opelousas over three hundred. The Right Rev. Msgr. A. F. Isenberg represented His Excellency at Crowley and the Rev. Louis H. Broudeaux, chancellor of the diocese, at Opelousas. A diocesan-wide meeting is scheduled for November 30 at Mount Carmel Academy, Lafayette.

Pointing to chaotic conditions in Spain, Mexico and Russia, Bishop Jeanmard declared the organization of the National Council of Catholic Women within the diocese "not only of great importance, but both timely and neces-

sary." His Excellency urged the Catholic laity to be alive to the stirring times in which we live and to band themselves together solidly against the inroads of Communism and Atheism. "We need national organization," he said, "a federation of all Catholic societies throughout the country so that they may speak with one voice and with authority for all of the Catholic women of this country on social and moral questions that transcend parish or diocesan limits and that concern all Catholic women in this beloved land of ours."

The Right Rev. Msgr. A. F. Isenberg, rector of St. John's Cathedral in Lafayette, who has been named by Bishop Jeanmard, diocesan spiritual director for the Lafayette Diocesan Council of Catholic Women, presided at the deanery meeting at Lafayette and spoke briefly urging all of the Catholic women of the deanery to take an active interest in the federation being undertaken and to be willing to make sacrifices of time and effort to make it in truth and in fact a diocesanwide federation of Catholic women.

The importance of this federation of Catholic women as part of the bishops' own organization, the National Catholic Welfare Conference, was stressed by Miss Wilson. Miss Wilson pointed out that the council was established first, to federate all Catholic women's organizations in order that they might present a united front, in order that they might speak and act as a unit; and secondly, that there might be a central clearing house for information and contact with the various bureaus of the National Catholic Welfare Conference.

Deanery officers for Lafayette are as follows: Mrs. Bennett Voohries, president; Mrs. Roy J. Billeaud, vice president; Mrs. L. L. Breaux, treasurer; and Mrs. Clay Dalferes, secretary. Mrs. Voohries spoke in the name of the newly appointed officers, pledging their best efforts to the carrying out of the program.

A representative attendance of clergy and more than 250 Catholic women marked the meeting held at Crowley in the Municipal Auditorium. The Very Rev. George Mollo, dean and rector of St. Michael's, presided. Declaring that the exigencies of the times had brought about a broadening of woman's sphere, making it not only advisable but highly necessary for her to take a deep and abiding interest in civic and religious affairs outside the home. Dean Mollo stressed the necessity for a common cause and a common ideal. "This is your opportunity," he said. "I strongly urge that we effect organization in every parish of this deanery."

Deanery officers for the Crowley deanery include: Mrs. Wallace McGinn, president; Mrs. O. D. Badeau, Mrs. H. E. Jaenke, Mrs. Bertha Doty and Mrs. Peter Bondenstein, vice presidents; and Mrs. Sidney Fontenau, secretary.

Bishop Jeanmard has designated the formation of study clubs and the extension of religious education through the work of the Confraternity of Christian Doctrine, as the particular projects upon which he wishes the parish, deanery and diocesan councils to concentrate at this time.

DIOCESE OF GRAND ISLAND, NEBRASKA

THE fourth annual convention of the Grand Island Council of Catholic Women was held at Sidney, Nebraska, in October. The convention opened with Pontifical High Mass, celebrated by the Most Rev. Stanislaus V. Bona, Bishop of Grand Island, in St. Patrick's Church, assisted by the Rev. Anton Link, moderator of the D.C.C.W. Thirty-five priests were present, and nearly 600 women were in attendance.

At the morning session committees were appointed and reports from the 10 districts were given by each district chairman. These reports contained a resume of the year's activities.

At the afternoon session a splendid paper: "The Confraternity of Christian Doctrine," was read by Mrs. T. C. Halley, of Scotts Bluff. Discussion on this paper was led by Mrs. McKinley J. McIntosh, of Sidney, Miss Catherine Hennessey, of Chadron, and Mrs. J. W. Lanigan, of Greeley. A paper on the press, stressing in particular the furtherance of the diocesan paper, *The Nebraska Register*, was read by Mrs. Robbins, of Grand Island. Father Link announced that *Forner's Story of the Church* would be made the subject for study by the various study clubs of the diocese.

The officers who will serve during the coming year are: Mrs. Lanigan, president; Mrs. Wm. Chaulk of Chadron, vice president; and Mrs. E. F. Dolan of Maxwell, secretary.

The convention culminated with a banquet served by St. Patrick's Altar Society in the school auditorium. The music was furnished by St. Patrick's school orchestra. Father Link acted as toastmaster. Remarks were made by the retiring president, Mrs. Leo Bartholomew, Sidney, and the newly elected president, Mrs. Lanigan. Bishop Bona, the principal speaker, gave an inspiring message to the large assembly. He expressed his great pleasure at the cooperation of the pastors, declaring that parish activities center about them, and only with close cooperation could the work be the success it can and should be "There is great need today," His Excellency said, "for aiding our young people in the solution of the problems which face them, and by diocesan contact, by conference, and by study, we shall obtain knowledge for service." The address was an inspiration and an earnest plea to carry on the work of the council. Father Link expressed his appreciation and gratitude to the priests of the diocese and the members of the Diocesan Council of Catholic Women for the fine cooperation and the encouragement he received as moderator of the council. The convention was deemed the most successful held in the diocese since its organization.

DIOCESE OF WHEELING, WEST VIRGINIA

THE annual convention of the Diocesan Council of Catholic Women was held in conjunction with the meeting of the Diocesan Council of Catholic Men in Wheeling. The Most Rev. John J. Swint, Bishop of Wheeling, presided at the opening joint session, which was attended by 150 delegates and 30 pastors from surrounding places. His Excellency gave an inspiring address on the necessity of united Catholic Action as represented in the National Catholic Welfare Conference. Excellent talks were likewise heard on such topics as "Catechetical Instruction," "Vacation Schools," "Lay Retreats," and the "Confraternity of the Blessed Sacrament." A report of study club activities was given by Miss Lewis Logan, Parkersburg, the diocesan chairman. Miss Mayme G. Carey, diocesan president, spoke on the youth movement, and Dr. B. H. Swint, president of the Men's Council, was heard on "Dangers of Communism."

The officers who were reelected are as follows: Miss Carey, president; Mrs. Andrew Whitstead, vice president, Parkersburg; Mrs. J. P. Collins, Morgantown, secretary; and Mrs. C. N. Davidson, Huntington, treasurer.

Preceding the convention, a Diocesan Eucharistic Day was held, and following the national convention in Galveston, Miss Carey attended a deanery meeting in Parkersburg. Mrs. Whitstead reported on the diocesan convention, and Miss Carey on the recent national convention. Bishop Swint was the outstanding speaker on the program, taking as his subject "The Duties of a Parish Representative," which was followed by spirited discussion on topics of interest to the local representatives of Catholic organizations and guests in attendance.

DIOCESE OF RENO, NEVADA

THE Most Rev. Thomas K. Gorman, Bishop of Reno, gave a stirring address to the assembled delegates of the Reno Diocesan Council of Catholic Women, gathered at the closing banquet of their annual convention in Elko, Nevada. "Christianity gave to man a new dignity—an individuality which he had never known before. Today

Communism and other forms of government in which worship is centered in the state are trying to tear these rights from him," said His Excellency. "Today Christianity stands out as the dynamic force against invasion of personal rights and liberties which it gave the people."

Mrs. H. R. Cooke, Reno, retiring diocesan president, presided at the meetings of the one-day convention, which followed the opening Mass and address of Bishop Gorman on "Faith and Service," the motto of the council.

Round-table discussions on study clubs and on the teaching of Christian doctrine were features of the afternoon session. Miss Aurora Belmonte, a graduate of the National Catholic School of Social Service, a guest speaker, spoke on "Child Welfare." Other speakers on the program were Mrs. A. B. Carden, Mrs. Joe Heenan, Mrs. H. A. McMurtrey, Miss Sarah Sabala, and Mrs. Garcia of Elko.

At the banquet which climaxed the meeting, the election of Mrs. T. W. Martinez, of Reno, as diocesan president, to succeed Mrs. Cooke, was announced. The new president addressed the delegates and local civic leaders who were present, stressing the importance of world peace, and urging the women to return to the ideals of the pioneer mother despite changing conditions. Following her talk, Rev. George Smith, pastor of St. Joseph's Parish, Elko, welcomed the visitors, who had come from Carlin, Ely, Reno, Sparks, Las Vegas, Carson City, Battle Mountain, and other Nevada towns. Mr. J. M. McNamara, Elko attorney, praised the work of the Catholic women, stating that so long as organizations of that type exist there will be little chance for the establishment of Communism and similar forces in this country. An outline of the history of the national and diocesan councils of Catholic women was given by Mrs. Fred Greulich, historian for the Reno council.

With Bishop Gorman and four other members of the council, Mrs. Cooke, retiring president, attended a deanery meeting in the town of Yerington, "a village, out in the valleys of Nevada, green fields and water, surrounded by the sage brush, and the barren mountains, a distance of some 80 miles from Reno," and sent in the following interesting report:

"These farm women are busy housewives, all doing their own work, up at daylight (some of them wished to adjourn the meeting early, because they had 15 miles to travel, and the cows had to be milked). They had met together under the altar society's auspices, had prepared and served a delicious hot luncheon for us; they had come to meet our Bishop and the officers from Reno, giving us such a wholehearted welcome and hospitality that it made all of us happy just to be present with them and give them a word of praise and encouragement. Short talks were given by Bishop Gorman and the officers, and we had a very interesting meeting.

"After the meeting one of the ladies invited us to the beautiful little church, recently erected, and we listened to the 'Ave Maria' and other sacred music.

"We always stand and close all of our meetings by repeating the pledges of the council. We returned to Reno happy to have had the privilege of attending a deanery meeting at Yerington, and happy, too, that we were able to say to these fine Catholic women that we were working with them and that they were a very important part of our National Council of Catholic Women."

DIOCESE OF SALT LAKE CITY, UTAH

"SPIRITUAL Care of the Public School Pupil" was the topic of the address of the Most Rev. J. E. Kearney, Bishop of Salt Lake City, the principal speaker at the afternoon session of the annual convention of the Salt Lake Diocesan Council of Catholic Women, over which Mrs. A. H. S. Bird, diocesan president, presided. The 300 women in attendance were greeted by the Rev. P. F. Kennedy, of Ogden, host to the convention.

The Rev. Robert Dwyer, chaplain of the Newman Club at the University of Utah, spoke on "The Newman Club Work," sounding a call for an equality of religious training with the standard university curriculum. Father Dwyer also discussed study clubs.

After the adjournment of the meeting, many of the women were able to greet His Eminence, Cardinal Pacelli, as he made a brief stop at the airport on his way to the west coast.

DIOCESE OF BELLEVILLE, ILLINOIS

MRS. ARTHUR J. FOURNIE, president of the Belleville Diocesan Council of Catholic Women, reporting on the annual fall meeting of her council, held in Mt. Vernon, Ill., states that the deaneries reported 100 per cent present, at the opening meeting.

In his explanation of the U. S. Constitution Sesquicentennial Celebration, Mr. Hugh V. Murray Centralia, Ill., portrayed the life and characteristics of the men who framed and signed that illustrious document. The report further states:

"Rev. Albert R. Zuroweste, East St. Louis, then very plainly told us our duties toward youth. He said that what the women of the fifties think of the women of the thirties rested entirely with us." One of the most interesting features of the afternoon was the open discussion which followed Father Zuroweste's talk. The meeting closed with a unique dramatization of the Rosary by the Rev. Bede Dahmus, Mt. Vernon.

In leading the discussion on youth, Miss Anne Ehrhold stated she had found much valuable help and information in the N. C. C. W.'s *Leaders' Loose-Leaf Note Book.*

CATHOLIC WOMEN HONORED

Three Catholic women who have been active in diocesan council work and in work among the laity have been honored recently by His Holiness, Pope Pius XI.

To Mrs. Eugene McCarthy, president of the Cleveland Diocesan Council of Catholic Women, has been awarded the decoration, *"Pro Ecclesia et Pontifice,"* for her work in connection with the Seventh National Eucharistic Congress.

To Miss M. Pauline Casey, president of the Scranton Diocesan Council of Catholic Women and a member of the Board of Directors of the National Council of Catholic Women, was awarded the *"Pro Ecclesia et Pontifice"* medal for distinguished and outstanding work in the organization of the Scranton Diocesan Council of Catholic Women and for outstanding service among the laity.

Mrs. F. J. Van Laanen received the decoration of *"Pro Papa et Ecclesia"* in recognition of her efforts in welfare work with Catholic girls. Mrs. Van Laanen was a member of the Organization Committee of the Green Bay Diocesan Council of Catholic Women and served as first secretary to the president. In 1924, she was elected president of the council and served for six years in promoting the work of the council vacation schools, camps, and study clubs in the diocese. Her major work in welfare organization among Catholic girls is the organization of the Catholic Girls' Camp at Loon Lake 10 years ago.

REPORTS IN OTHER DIOCESES

Valuable and extensive reports are at headquarters on the work of the councils in the dioceses of Scranton, Mobile, Spokane, Portland (Maine), Natchez, Oklahoma City-Tulsa, Lincoln, Des Moines, Kansas City, Rochester, Toledo, Springfield, San Antonio and Duluth. Due to the space required in this issue of CATHOLIC ACTION *to report the proceedings of the eighteenth annual meeting of the bishops, accounts of these gatherings are necessarily withheld.*

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